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The image of the Church

by WESLEY HARTZELL *)

Not long ago one of the television stations in Chicago decided to produce a documentary program showing some of the innovations in religion. It showed nuns participating in a Catholic mass by playing quitars. It showed an inner city minister directing a job training program for Negroes. It showed a so-called night club priest whose parish was Chicago's parish cabaret-lined Rush Street and who kept hours from 7 p.m. to 4 a.m. to be available to his "parishoners."

The TV producers wished to obtain a viewpoint (to be shown on the same documentary) which ran counter to these innovations, i.e. a minister who would see nothing good in them. They chose an evangelical pastor. And not just any evangelical pastor, either, but one who had come to public attention — and no doubt to theirs — by virtue of his having previously led a "march of ministers" to the state capital at Springfield to object to open housing laws, i.e., laws that would provide qualified Negroes the right to purchase homes, on an equal basis with white buyers, in all-white communities.

This was their "typical" evangelical and/or fundamentalist viewpoint.

The same minister had achieved other notoriety by campaigning in his own suburb against the establishment of a human relations commission. At a town meeting, which it was my privilege to attend, he arose to make his pitch against the ordinance to establish the commission. At the same time he seized the opportunity to "give his testimony for Christ." I wished he had shut up. To hear an otherwise fine testimony come from the mouth of a bigot was dismaying. I knew the image of the evangelical church — that great instrument ordained by God to deliver the everlasting Gospel to the world in our time — was being demeaned and besmirched once again.

Sure enough, after he spoke, a woman — tears streaming down her face — got up. "How," she sobbed, "can a man who says he is a minister of the Gospel, be so bigoted?"

This then was the man the TV producers thought was representative of the rest of us evangelicals.

FIXED NEGATIVE IMAGE

Take another case. Last week a young reporter came to me asking for names of ministers she could interview in connection with a story she was preparing.

"What kind of ministers, and what's the story?" I asked.

"I want to get some opinions against the kids who are rebelling on the campuses and protesting the Viet Nam war. I know you're close to the evangelicals and fundamentalists, and they seem to be the most alarmed over the modern generation, so maybe you could tell me who to get these opinions from."

"It so happens that I can," I said. "I know a lot of evangelicals who will find little good to say about our young people. But more and more of us are less hidebound than we used to be. Maybe you'd better talk to some of those, too."

This reporter hadn't realized that there are divisions among evangelicals on this question. She had a fixed, negative image of evangelicals. By and large this is the situation generally among the communications media. Because our bigots and most narrow-minded elements do the loudest hollering against social change they become by default the image of our entire church in the minds of media and public as well. It is an image of an institution opposed to change, opposed to activism in support of civil rights, opposed to welfare for the poor — isolated, indifferent, even hostile to our neighbors.

This article is not concerned with whether the image is true or fair, though some of us might agree that it has elements of truth. (An official of one of the biggest evangelical organizations recently confided to me: "We have a social concerns committee. It used to be called the social action committee, but there was never any social action so we changed the name.")

Nor is it concerned with the argument over how much, if any, social concern or action the church should encompass.

Some, like a Waukegan, Illinois pastor quoted recently in a Chicago daily (again, as a spokesman for evangelicals) apparently regard even a little social action as too much. He described social activist pastors as "loud-speaking militants."

In the hands of these clergymen, he said, social activity "is being substituted for the saving act in Christ. They have lost sight of the purpose of the church community. Christ is central to a Christian community. A Christian minister should either act as though he believes that or should get out of the church and do something else. . . . An activist religion is a type of humanism. . . . People who feel committed to Jesus Christ automatically have compassion for other people."

From this the reporter concluded that "Ironically, the activists and the conservatives quote the same scripture to defend their viewpoint. Both groups believe in "Love thy God" and in "Love thy neighbor." The reporter added that "neighbor looms a little larger for the activists than for the conservatives."

THE ISSUES IN BLACK AND WHITE

The National Observer of last September 15, reporting on a Minneapolis conference of some 4,500 evangelists and evangelical leaders, was so shocked to hear some rather radical departures from the traditional image of them it devoted a half page to the phenomenon.

The headline on its story read: "Controversy on the Sawdust Trail — Call to 'Revolutionary Evangelism' Shakes a Traditional Ministry."

The article outlined the traditional public image as follows:

"Evangelists are used to being separated. They are accused of being separated. They are accused of being closed-minded and bumptious, of seeing issues only in black and white, and regarding the world as being divided between good Christians and heathen. . . .

"Many evangelists contend that the only true Christian is the one who proclaims his faith, and they sometimes seem to set themselves apart from the less articulate, the less confident, and the less energetic. . . .

"Beyond those questions, though, lies the rarely spoken worry that evangelists have become isolated and polarized from a number of their fellow churchmen, particularly social-action advocates and theologians who in recent years have set major courses for most denominations and who often write off evangelists as too rigidly conservative.

"No, I'm not confusing "evangelist" with "evangelical." Most of the evangelists at the Minneapolis meeting qualified as evangelicals and/or fundamentalists.

The happening that inspired the headline was the sermon of the Rev. Mr. Leighton Ford, vice president of the Billy Graham Evangelistic Association. Among other things, the Rev. Mr. Ford said:

"It is the shame of the Christian church that we have been so slow to face the demands of the Gospel in the racial revolution of our time. . . . We cannot be worthy of our high calling if we try to keep God in some private, undisturbed corner of our lives, and ignore the strong driving winds of change. We must echo Amos as well as Paul, Micah as well as Peter. Our message has got to combine the prophets, who called for repentance and justice, with the apostles, who called for repentance and faith in Jesus Christ."

The image, however, resumed its erstwhile shape quickly, after black evangelist Tom Skinner made some revolutionary proposals. The Rev. Norman Vernon, pastor of a Baptist church in Benton Harbor, Mich., was quoted by the National Observer as saying:

"I differ with Mr. Skinner's approach." The Rev. Mr. Vernon added that the racial issue "is a problem that will not be resolved until the coming of the Lord. I love them in the Lord and I don't mind having them live next door to me, but I don't want my children marrying into their race, and I don't think they want to marry into mine."

Indeed, it could be safe to assume, at this point in time, that the public image is so strong and unshakeable that even if evangelicals do opt for social action they don't get the credit for it from the public. The public, along with fellow churchmen, merely deem them to have departed from evangelicalism to become liberals. By definition, you see, evangelicals do not participate in social action. If they do they're something else, but not evangelicals.

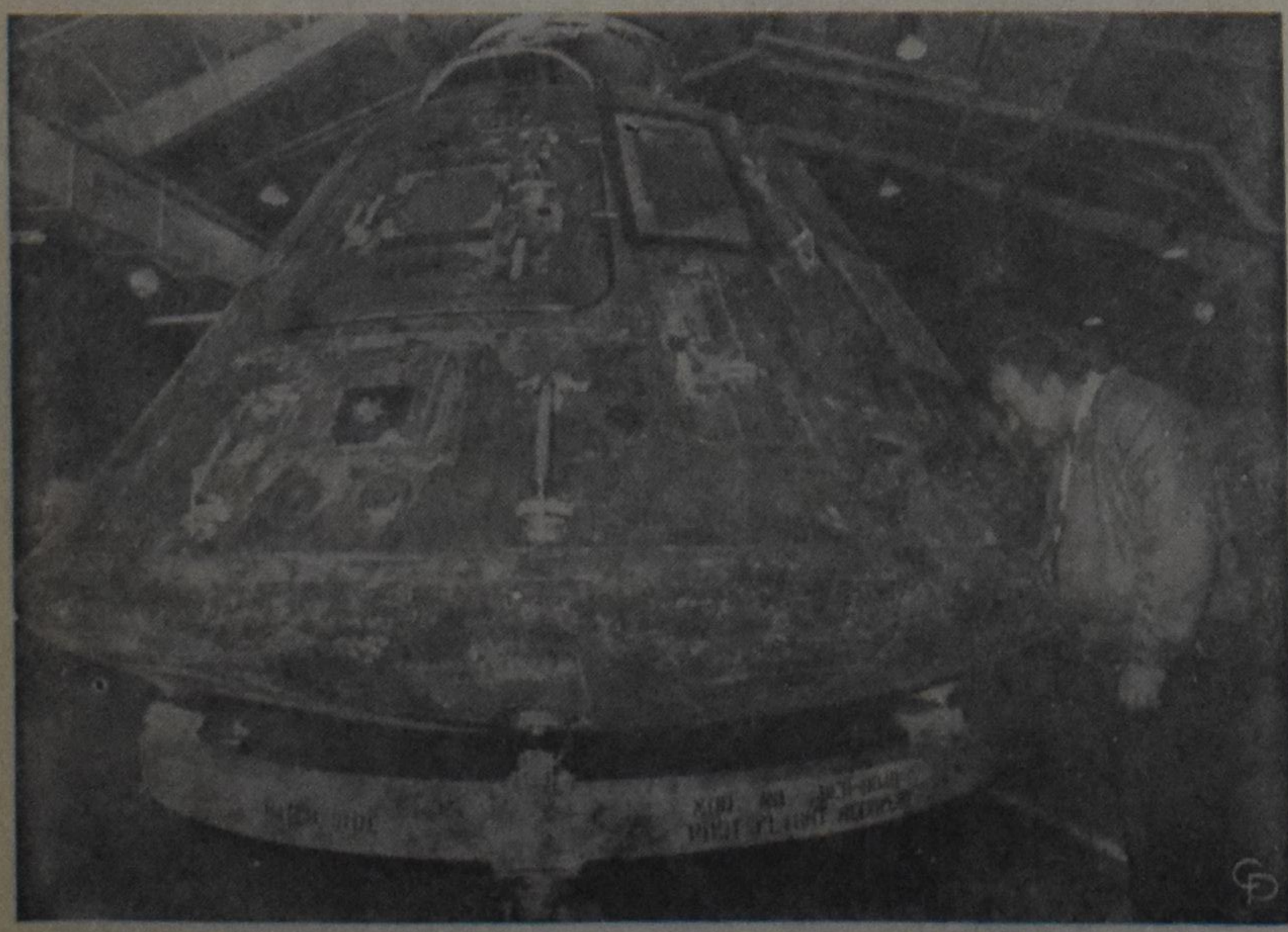
THE PAST IS PROLOGUE

Where did this image come from?

It can be traced as far back as the years before and including the Civil War when the Southern fundamentalist churches were the spiritual support of the Confederacy and the institution of slavery. Abraham Lincoln himself fulminated against the smug assumptions of fundamentalist ministers

(Continued on page 2)

*) Wesley Hartzell, a newspaper journalist for 34 years, is assistant managing editor of Chicago Today, formerly Chicago's American. Trained in music, Hartzell early felt divinely directed instead to writing and editing, serving first as copy boy at the new-defunct Chicago Herald Examiner, then advancing as city editor, special projects editor, music editor, book critic, etc.



COMMAND PERFORMANCE—Jim Michaels, North American Rockwell testman, takes a close look at the Apollo 13 Command Module which safely returned the lunar mission crew after an explosion ripped through the Service Module. Michaels is heading minute tests at Rockwell's Downey, Calif. plant where the module was constructed.

New Vaccine against German Measles

The first vaccine against rubella (German measles), an infection which can cause serious abnormalities in children born to women exposed during early pregnancy, is now available in Canada.

Known as 'Cendevax' it was the first rubella vaccine to be licensed in the world when approved by health authorities in Switzerland in April 1969 and is the only rubella vaccine approved for use in many countries. In addition to Canada, 'Cendevax' now is available in Australia, Austria, Belgium, Honduras, Ireland, Mexico, New Zealand, Philippines, Republic of South Africa, the United Kingdom, the United States and West Germany.

Granting of the Canadian license was announced today by Robert F. Daily, President Smith Kline & French Canada Ltd.

"It is not often," said Mr. Daily, "that the pharmaceutical industry can report a major breakthrough, and we are proud to be able to do so.

Ours is the most widely tested rubella vaccine, with clinical studies conducted in 18 countries. Immunity was produced in over 98% of the more than one hundred thousand children and adults studied.

"It is also," added Mr. Daily, "the only rubella vaccine to be fully developed privately, independent of government research and development funds."

The license was granted by the Food and Drug Directorate to Montreal-based Smith Kline & French for 'Cendevax', the only vaccine using the 'Cendehill' strain of live rubella virus developed by Recherche et Industrie Thérapeutiques (R.I.T.), a wholly-owned Belgium subsidiary of SK&F Laboratories.

The strain of rubella virus used in 'Cendevax' was isolated in Belgium in 1963 by Dr. Abel Prinzie, R.I.T.'s Director of Research and Development. The development of a vaccine started at the Biologics Department of R.I.T. in 1963 and progressed under the direction of Dr. Constant A. Huygelen, Director of the Biologics Department.

The vaccine has been tested in closed studies to determine that the vaccine would not spread the rubella virus, and in large-scale open studies in the Americas, Western Europe, the Caribbean, Asia and Africa.

The vaccine has proved highly effective in that the percentage of susceptible vaccinees developing immunity averaged over 98% in large-scale studies. The tests also proved that the vaccine does not spread to susceptible subjects kept in close contact with the vaccinees.

Rubella is a minor disease in children but grave in women during early pregnancy. A large percentage of fetuses in women who contract rubella in the first three months are aborted or the infants are born with physical or mental defects.

The most recent epidemic of German measles in the United States occurred in 1964-65. Its tragic consequences were an estimated 20,000 birth abnormalities and 30,000 fetal deaths. The cycle of the disease indicates another epidemic may begin as early as this year.

Statistically, 10 to 20 percent of women of childbearing age are susceptible to rubella. However, tests conducted in rural areas of California and Florida, as well as in Hawaii, Costa Rica and Puerto Rico, have uncovered pockets of unusually high German measles susceptibility in women between ages 18 and 35. In these tests, German measles susceptibility was discovered to range from 25 percent to 56 percent among women of childbearing age.

Adverse reactions to 'Cendevax' in children have been rare and generally confined to very mild rubella-like symptoms, such as slight swelling of lymph nodes, low-grade fever or rash. Adult women have also developed infrequent, mild rubella-like symptoms and in addition have sometimes experienced transient arthralgia and more rarely arthritis.

The disease that we know as rubella was first described by two German physicians in the 1750's. It was initially considered a form of measles or scarlet fever and was usually called Rötheln from the German word for redness. The disease was first described in the English literature in 1815 by an English physician who pointed out how it differed from measles and scarlet fever. Then, in 1866, an English physician practicing in India suggested that the name "rubella" be used to describe it since the word "Rötheln" is "harsh and foreign to our ears."

Although rubella is a mild disease in children and young adults, it can produce major fetal abnormalities if a woman contracts it during the first or even the second trimester of pregnancy. This connection between congenital abnormalities and rubella infection was discovered about 30 years ago by an Australian ophthalmologist, Dr. Norman McAlister Gregg, who observed a significant increase in the incidence of congenital cataracts following a rubella epidemic in 1940 in his country. He reported that in a series of 78 infants with congenital cataracts the mothers of 68 remembered having had rubella during the first three months of pregnancy. Gregg also noted that these infants had a low birth weight, feeding difficulties, and a high incidence of congenital heart defects as well as a high mortality rate.

Church Announcements

CHR. REF. CHURCH

Called

to Haven, Zeeland, Mich., First, Calgary, Alta., and Willowdale, Toronto, Ont., Rev. Louis M. Tamminga of Bethel, Sioux Center, Ia.

Declined

for Hamilton I, Ont., Rev. J. Kuntz of New Westminster, B.C.

CAN. REF. CHURCHES

Called

to Carman, Man., Rev. J. Geertsema of Surhuisterveen, Holland.

DISSOLUTION OF BETHEL C.R.C., VANCOUVER, B.C.

Rev. C. Bishop available for call

The Bethel Christian Reformed Church of Vancouver, B.C., wishes to inform the churches that due to a continuing decline in membership and its geographical relation to neighbouring Christian Reformed Churches, as well as historical and economic reasons, the congregation has on May 4th, 1970, decided to dissolve, which decision will be executed at a later date, the greater majority of its members joining with the First Christian Reformed Church of Vancouver. Furthermore, as a result of this decision the churches are informed that Bethel's minister, Rev. C. Bishop, is now available to consider calls. The Consistory heartily recommends him to the churches.

The Image of the Church

(Continued from page 1)

that the Negro was ordained by God to be forever in the servant class.

The image has been reinforced since then by whole generations of Bible-thumping Southern preachers of the Gospel, some of them even professing themselves as proud to take their places as "chaplains" on the platforms of cross-burning ku klux klan klaverns.

The image is being reinforced almost daily by extreme right-wing organizations, both here and abroad, who regularly like to attach the name "Christian" to their titles. Such is Billy Hargis' Christian Crusade here at home. Such also is the Christian National party of South Africa organized recently by whites who think their nation's policy of "apartheid" is deplorably lax in keeping the Negroes in their places.

Here's a typical reinforcement of our image. Let me quote from the New York Times of October 1:

"Belfast, Northern Ireland, Oct. 4 — Seventy-one-year-old Miss Doris Spiers wore her best flowered hat and her badge that says, "Jesus Saves," for the opening day of a new and controversial Belfast church. . . . Six thousand people attended the first service at 3 p.m. of the Martyrs Memorial Free Presbyterian church, which was opened by the Rev. Ian Paisley.

"Often considered one of the cleverest showmen in the confused chaotic world of Ulster politics and Ireland's best loved demagogue, Mr. Paisley says the church is the biggest Protestant church opened in the United Kingdom since the turn of the century.

"Miss Spiers believes this. She believes everything Mr. Paisley, who has not been ordained, has said in the last 13 years. . . .

" 'I wear this "Jesus Saves" button to show everyone that I am against them.' 'Them' means the Roman Catholics.

"Although he denies it, Mr. Paisley, who says that he has more than 100,000 followers in Northern Ireland, has often been accused of inciting violence between Protestants and Catholics."

The same article noted that the guest sermon in Mr. Paisley's church was delivered by "The American Fundamentalist, Bob Jones, who is president of the Bob Jones university in Greenville, S.C."

The Rev. Dr. Jones, who in his own right has contributed to the public image of the evangelical, awarded the Rev. Mr. Paisley his first degree, an honorary doctarate of divinity, in 1966.

The article also noted that Mr. Paisley was an "anti-communist crusader of the John Birch school. But here at home he is most noted for his campaign to keep Catholics a repressed minority and to prevent any of the promised reforms ending discrimination against Catholics from being passed in the Ulster parliament."

ROLL CALL OF AMOS' KIN

It is idle to debate whether or not these images formed by the media are true of the whole evangelical-fundamentalist church. Of course they are not. On the other hand it cannot be said that they are a complete figment of the imagination. There is enough truth in these straw men to lend some validity to the public feeling that our church has become crabbed, reactionary, unkind, uncaring and not interested in all in the improvement of the lives of the poor, the sick, the imprisoned, the deprived. That it is interested in law and order perhaps, but not necessarily in justice.

The image persists despite the fact that a number of evangelicals are busy at work in charitable endeavors: the Salvation Army, the Evangelical Child Welfare agency (starving for a lack of funds, by the way), Young Life's inner city work, Jim Vaus' Hell's Gatework among New York City youth gangs, the Christian Reformed World Relief Committee, and many others.

Should we care especially for a good image? This is a fair question in light of the fact that the early church certainly won no popularity contests but still managed to do a job and Jesus had predicted that His disciples would be hated and persecuted by the rulers of their times.

The unpopular image our church has today, however, is far different in quality than the one it had in the church's early days.

In early times Christians were hated and held in contempt by the establishment, which was a repressive state and religious organization. But it was beloved by the common people because it aroused and cared for the poor, the sick and the needy.

Today the image is at the other pole — just the opposite. The church is held in contempt by the poor, the laborers, the disadvantaged. They hold it to be the lackey of the establishment, the high priest of twin gods who bear the names of Vested Interest and Status Quo.

It is because of this image that the rebellious students at Berkeley campus not long ago raised high a banner at a rally of evangelicals which read in 6-foot high letters: "Jesus, Yes! Christianity, No!"

Can we do anything about it?

We can, with God's help, if we admit to our image and declare our intention to do something about it.

We cannot if we try to justify it and make excuses for it, or worse still, act as if we're proud of it.

ANOTHER MAIL STRIKE?

At the moment we write this there is no confirmation whether the mailmen will go on strike, but all the signs point into that direction.

We have therefore mailed this issue a day earlier than usual, in order that we can make the next issue ready. Those who want to place an advertisement in Calvinist-Contact are urged to do so immediately and send it to us without delay (preferably with the money). We will do our best to publish an other issue before the postal strike takes effect, if that will happen.

As our readers will understand, our paper is very dependable upon the mail. A strike would affect us immediately. We therefore ask all our readers for their consideration. We may have to face severe difficulties, but we try to cope with the situation.

DATA CENTRE

May 19	Fruitland Chr. Choir Soc. presents its Spring Concert in the Chr. Ref. Church of Fruitland, 8.15 p.m.
May 20, 22, 23	"All My Sons" by Arthur Miller (produced by arrangement with Dramatists Play Service Inc.), in the Toronto District Christian High School, Woodbridge, Ontario.
May 25	Annual Meeting of the Christian Senior Citizens Home Society for Alberta North in the Ottewell Chr. Ref. Church, Edmonton, 8.00 p.m.
June 3	Hollandse Dag in de Moorefield Community Hall. Aanvang 10 uur v.m. Spreker: Ds. VanderWoude van Harriston, Ont.
June 6	Spring Concert by the Grimsby Chr. Choral Society, together with the Hamilton Chr. Choral Society. Also featured the Greater Hamilton Chr. Male Chorus. Mountainview Chr. Ref. Church, Grimsby, Ont. 8 p.m.
June 24	Hollandse Dag in Hamilton District Chr. High School. Spreker: Rev. M. D. Geleynse van St. Catharines.
July 1	Fryske Del, Pinehurst Conservation Area, Highway 24A, between Paris and Guelph.
July 6 - August 21	Summer School 1970 for Christian School Teachers. Toronto District Chr. High School, Woodbridge, Ont.

Day of all the week the best!

by CECIL W. TUININGA

The Sabbath-Sunday question has, I suppose, never been more pressing than it is today. It is not only an industrialized society, with its integrated program, that presses the issue of "keeping the holy day", but also those who claim to be God's people are literally walking all over it, taking liberties unheard of before. These factors have induced some to ask whether a second service should not be eliminated, and others to suggest that we perhaps ought to change the day for another more fitting day, since we must live in our society as forming a vital part of it.

It is very important that we pay close attention to these issues. Voices are heard among us suggesting that in our complex society we cannot maintain our views of the sabbath as held before. We are told, for example, that "the Christian community must explore avenues in which Christians can worship together, and create other times and opportunities for those who cannot do this on Sunday." This is suggested because ". . . it becomes more difficult, if not impossible, to maintain a common day of rest." (The Guide, March 1970, p. 13) We are challenged to ask ourselves whether we have not misunderstood what our Lord teaches and commands concerning the day of rest.

Only Scripture can answer that question for us. We must determine just what Scripture tells us about the Sabbath-Sunday question. If we are to live joyfully in the freedom Christ imputes us, we can do that only by knowing the Truth that alone can make men free. (John 8:32) Then we must ask just why God ordered a day of rest for man and what the real essence of that rest is for man.

Scripture is not silent on this. In fact, the whole message of the Gospel centers in it. God created man so that he could enter His rest, and man began his life on earth with God's day of rest. (Gen. 2:2; Hebr. 4:4) God created all things for His glory. His rest consisted in this, that when He finished creating, all things were good, that is, all things glorified Him. God delighted in his creation. To enter God's rest is to glorify Him. The rest that remains for the people of God is that perfect rest when God's children in perfect fellowship with God will be free from the unrest caused by remaining sin.

To enter "His rest" (Hebr. 4:3) is to be free from the bondage of sin. Adam and Eve, so wonderfully equipped by God to enter His rest by grace, in disobediently listening to satan, rejected that rest, substituting it for the unrest of lawlessness. Only by grace, through the finished work of Christ, can man again enter God's rest. Deut. 5:12-15 very significantly sets the observance of the sabbath day, the day of rest, in the light of the deliverance of God's people.

We must not forget that God did not create the world in time but time with the world. All time is God's time. It has His rhythm in it, a heavenly rhythm, that calls men into His rest. That rhythm is patterned after God's creation days and rest day. God has declared that as He has worked and rested, so his children must follow that example. That order of 1-6 (which during the time of the shadows was 6-1) sets the whole of life in the light of the eternal rest, and calls all men to enter God's rest. By faith men enter that rest and by faith men can "all the days of (their) life rest from (their) evil works." (Heid. Cat. Q. 103) The sabbath day is central in the week, or perhaps we should say that it is at its beginning and determines the direction our work should take, that is, resting from our evil work and doing all our work for the Lord. To that end God has given us the sabbath day, so that the whole day might be used for spiritual refreshment, nourishment and recreation. The sabbath day calls and prepares men, when rightly used by them, for the eternal rest. So our life can and must be a glorious victorious pilgrimage to the rest remaining. (Hebr. 4:9)

In this connection we should note that God has created light bearers in the heavens which at the same time are time keepers. They tell of God's grace and call men into that grace. Psalm 8:3 and Psalm 136:7-10 attest to this fact, that also in the heavenly bodies the grace of God is proclaimed. Psalm 19:1 spells it out for us, that "The heavens declare the glory of God; and the firmament sheweth his handiwork." And verse two in particular speaks of time when it says, "Day unto day uttereth speech, and night unto night sheweth knowledge." Every day declares God's love and mercy, speaks of His rest, calls us into that rest. (Hebr. 4:11; 4:4, 5; 10:24-26)

The sabbath-Sunday question, in the light of this, is not a difficult one. In the time of shadows Israel observed the 7th day. When Christ came, the true Rest-bringer, the Prince of Peace, the week was changed to its present time pattern. The N.T. church from the very beginning understood this. Its members gathered on the Lord's Day, the day of Christ's resurrection. To call Sunday the Day of the Lord, or the Lord's Day, is based squarely on Scripture. This is clearly taught us in the following passages: Deut. 5 12-15; Psalm 118:22-24; Acts 4:10-12; 1 Cor. 16:2; Acts 20:7; Rev. 1:10, along with those listed above.

On Sunday, the New Testament Sabbath, we are called to enter God's rest in a special way. The Heid. Cat. has rightly understood this when it teaches that we must "on the day of rest" "diligently attend the church of God, to learn God's Word, to use the sacraments, to call publicly upon the Lord, and to Give Christian alms." (Q. 103) God has set this day, not man. God calls men to enter His rest, especially on His Day. ("my holy day", Isa. 58:13) Of that day of rest Jesus said, "The Sabbath was made for man and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath." (Mark 2:27,28) Christ is Lord of the sabbath in that He restores us as children of God, ushering us into His rest. He alone gives the sabbath its true meaning. In Him we can enter true rest that comes to its highest expression on Sunday (the sabbath day).

As freemen in Christ we must not allow any infringement of our liberties or any curtailment of our rest in Christ. We must not allow any societal structures rob us of this day. We must not allow any new philosophies about the day of rest, destroy it for us. The day God hallowed, the day He calls and commands us to observe, is Sunday (not Monday or Tuesday or any other day). God has set the day and all men are obligated to observe it. Here we must, as those truly alive and free in Christ, lead men into that liberty.

What is very disturbing today, and also very dangerous for the future of God's church, is the reasoned compromise to the pressures of our times. We should stand as soldiers of Christ and obey Him who has given real meaning to the command, "Remember the sabbath day to keep it holy." For His sake we must safeguard that day for the entering of God's rest. If we lose that day we lose our perspective and vision of life. We must observe this day, preserve it for God's service so that we may call our apostate age into the rest of God. We must express ourselves positively in observing the day, and refuse to bend before the pressures of our industrialized society. That will cost us much. But the cost is eminently worth it.

In conclusion this observation. "It is not correct to say that we must, as citizens of this land, with its interrelated and complex society, be ready to take our turn on Sunday in the various occupations that make up our economy." Without going into any detail about works of necessity (that is, true works of charity) it is good for us to remember that Jesus bids us leave some things to the world. (Luke 9:59,60) We are also called to be living examples to the world by the selection of work we take, that in it we show how precious this day of the Lord is for us. Alive in Christ, eager to live thankfully to Him, every Sunday must be for us "Day of all the week the best!" (Ps. Hymnal #320)

THE ORGAN FOR OTTAWA

According to information received from the Committee "Thank you Canada", on May 11 a total of 39.7% has been received from all provinces in Canada. There has been a good increase since the last report.

Province-wise the percentages were as follows: Alberta 17%, British Columbia 8.2%, Manitoba 7.4%, Maritime Provinces 36.3%, Ontario 61.3%, Quebec 24.9%, and Saskatchewan 21.5%.

There are only a couple af weeks left to make the 100% full.

Profiteer van de lage Transatlantische Luchttarieven.

Conducted tour voor 17 dagen in personenauto (verzekering, benzine, enz. inbegrepen) met 16 nachten logies, sightseeings en retour Montreal—Amsterdam per K.L.M. op de geregelde diensten. Geen charter. Geen lidmaatschap van een Club nodig.

1 April—1 October 1970, behalve in hoogseizoen, Can. $329.20
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" 30 Juli en 23 Aug. 1970 $367.20

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Pentecost

It is not known when the prophet Joël prophesied, but, economically speaking, it must have been a hectic time. The prophet spoke of a severe drought and of a locust plague, and this prophecy was directed towards an agricultural nation. Severe drought and a locust plague . . . you can hardly imagine anything worse for people who depend on the soil.

Under these circumstances the prophet opens a perspective, no not of the woman in office, but on a real experience of the office of ALL believers. Apparently nobody was excluded. Listen: "your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the servants and the maids I will, in those days, pour out of My spirit."

It is not so strange that the apostle Peter refers to these very words: when he heard the storm rage while there was no wind at all, and when he saw the tongues of fire part while there was no fire. The presence of the Holy Spirit took hold of Peter in such a way that he fell back on what Joël had said. This is it people, here you have it, the Spirit is here and, therefore, we all will prophesy. Because something will happen when the Spirit is there. Then a man starts to talk. Not just future telling, but prophesying. Because prophesying is to pass on God's plan, it is to carry the Word of the Lord.

That is something John had experienced while on Patmos. He saw that the Lord, the Almighty, the Kingship had accepted. He heard it and he passed it on: "Let us be joyful and let us celebrate and let us ascribe glory to Him, because the wedding banquet of the Lamb was eventuated." And when John fell down to worship, he was restrained from doing so! He should not do that. He was not an outsider. It did not happen outside of him. He was part of it. He should not observe, he should partake! He had to exercise the office of all believers. You are in it, John, you have to partake. "For the testimony of Jesus is the spirit of prophecy." (Revelations 19:10)

Why is it that Pentecost is the stepchild among the Christian feast days? Is it too big? Too incomprehensive? But God says of Pentecost that is the feast of the office of ALL believers! It is not a feast which you can observe. If you don't believe you can't see anything of this feast. But if you believe, you are involved. You are part of it. Sons and daughters shall prophesy, old men shall dream dreams, everyone has a part in it. Because the testimony of Jesus is the spirit of prophecy.

D.F.

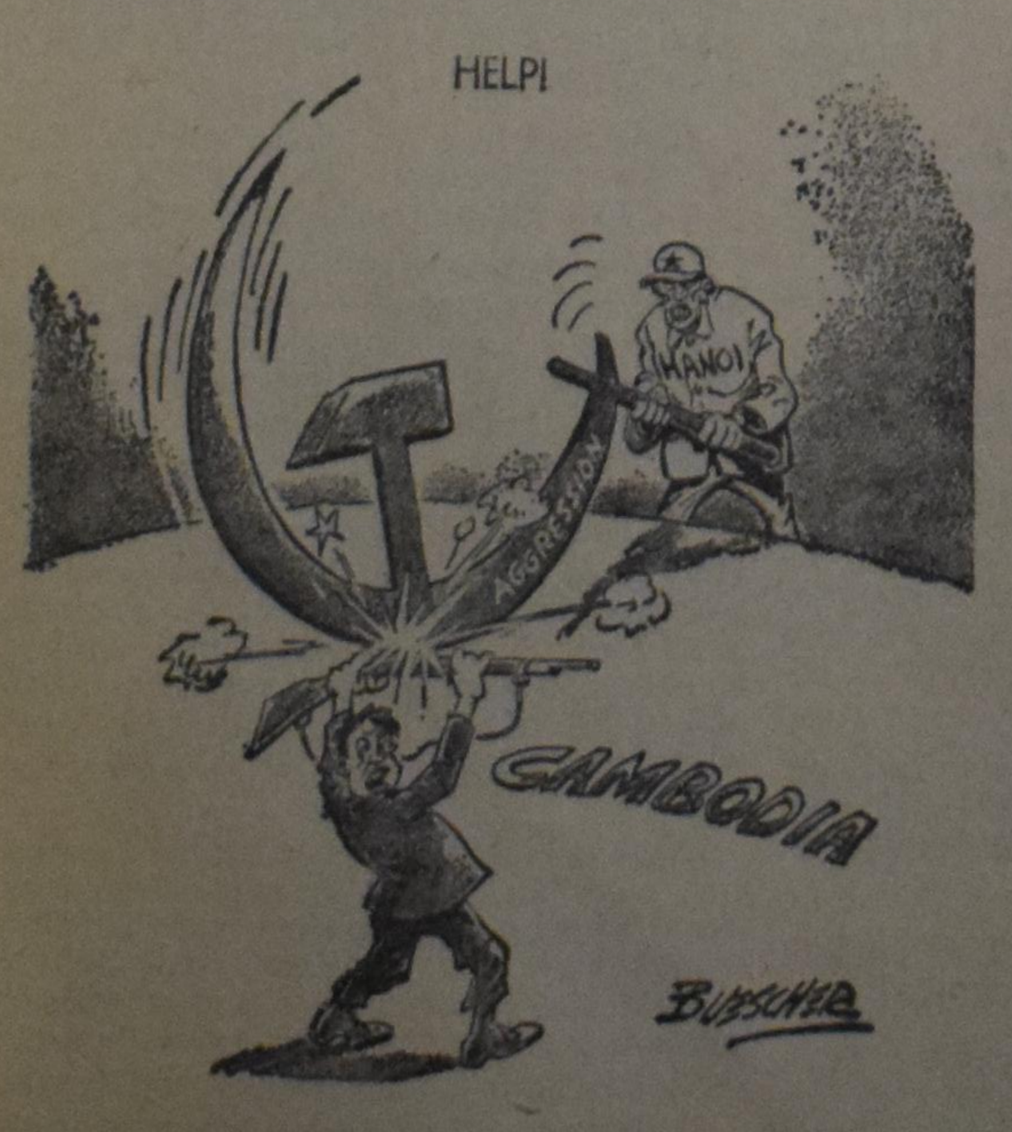
Somebody's Son

Somebody's son has volunteered
to risk his life for you . . .
Somebody's son is far from home
and the things that homefolk do . . .
Somebody's son for freedom's sake
is preparing himself for war . . .
Somebody's son deserves your help —
for its YOU he is fighting for!

Somebody's Mother is giving her boy
in a cause that is yours as well . . .
Somebody's wife knows a loneliness
that only her heart can tell . . .
Somebody's mother and somebody's wife
are doing all they can do . . .
Somebody prays that some other may care —
and the answer is up to YOU!

Somebody's son in the days to come
must meet the bitter test . . .
Somebody's man for our freedom's plan
in a foreign field may rest . . .
Somebody's job is to care for them NOW —
for on them all our hopes depend . . .
Somebody's job is to dig up the cash —
and that Somebody's YOU, my friend!

Squadron Leader C. L. Creed
in "For Freedom," published by
J. M. Dent & Sons, Toronto, Ont.



A subscription to CALVINIST-CONTACT is an appreciated present for many occasions.

The Church Service

By EDWIN H. PALMER *)

Let's change the church services. The church is losing its hold on people, especially young ones. Evening attendance is off. Let's make church more popular, more palatable. For example, why do we need to hear two harangues each Sunday by a preacher? Wouldn't it be more meaningful if we could all share our experiences with each other? Perhaps tell what God meant for me, or discuss some relevant problem. Or have a movie. Maybe the non-churched would be better reached by the movie The Antkeeper, or some religious drama. Let's have some modern music — young people with guitars and tambourines, singing religious folk songs. Or read poetry or short stories. Or focus attention on paintings. Maybe we ought even to meet apart from the organized church, coming as we desire, barefoot, sitting on the floor. But let's get away from the stifling, formal worship services, where there is little participation by the congregation.

Such is the thinking of some people in both the Catholic and Protestant churches.

Feelings like these are understandable. Too often church is too dead, academic and abstract. In some churches the minister has a captive audience (for the most part they will come back again and again even if he is uninspiring). He doesn't agonize over his sermons. He finds it easier to counsel people than to make a thorough, studious, prayerful preparation for worship. He often has very little to say, and often when he does have something worthwhile, he doesn't know how to say it. It doesn't grab him. And if he can't be turned on, neither can his listeners.

But the answer is not in the latest gimmicks, in posters on walls, flashing lights, movies, dramas, cantatas, dialogues, readings, folk songs, and dances. Pretty soon both the church and the world will tire of this too. Its novelty will wear off. And what will remain? Nothing except the Word of God.

And it is here that the church must begin and end: at the Word. God's Word is the only thing that will really satisfy. When I go to church, I don't want to listen to some brilliant student shoot off about his latest theory of ecumenicity, I don't want to hear a half-baked discussion among three extroverts (and they're the chief talkers) about their religious, but often mistaken, gripes.

I want to hear a "Thus saith the Lord." I want to hear an exposition of God's eternal, unchanging, ever-relevant Word by a man who knows what he is talking about, who has been properly trained, and who has spent time in the Word.

When people are turned off by sermons on prayer, sanctification, the indwelling of the Holy Spirit and divine election, when they clamor instead for something that deals with the front page of the New York Times, then they reveal their spiritual immaturity. Certainly, a live church will deal with the front page of the newspaper. And it is especially Dutch Calvinism that has seen this. The church should speak authoritatively from God's Word on current problems. But to say that sermons on prayer, election, sanctification and the like are not relevant, do not meet the needs of the congregation, is plain nonsense. It reveals the spiritual immaturity of the complainers.

After all, what can be more relevant than to learn about how God Almighty dwells in the believer, sends his Holy Spirit into their hearts to change their lives. Now there is relevancy and timeliness — in fact, far more than Time magazine ever thought of being timely. If the Biblical teaching of divine election — God's eternal love towards those who believe — doesn't grab a person, then the problem is not in the Bible, it is the immaturity of the griper. Election is not an old, stodgy church doctrine that has no life. Man, it has more life than Life magazine ever thought of having. Life hasn't even begun to live. It's dead to God. It doesn't even know where life is. Come to the action. Come to the Bread of Life.

Modernism goes in for excessive ritual and liturgy because it has no message. When the sermon has lost its meat and authority, then the pastor needs candles, kneelings, pulpit switches, offertory prayers with the back to the congregation, cantatas that minimize sermons — anything to fill up for the lack of the Word of God.

The answer to the problem of the restless church and declining attendance is not in shortening the sermon and filling the lag with liturgical trappings, but in the precise opposite: in expounding the eternal Word of God. It is only the Word that will satisfy.

When a preacher delivers a sermon that is based thoroughly on the Bible, one that is well organized, clear and practical — when he has done this in the power and demonstration of the Holy Spirit, then a born-again believer will go home, warmed in his heart, filled with gratitude, and desiring to get into action.

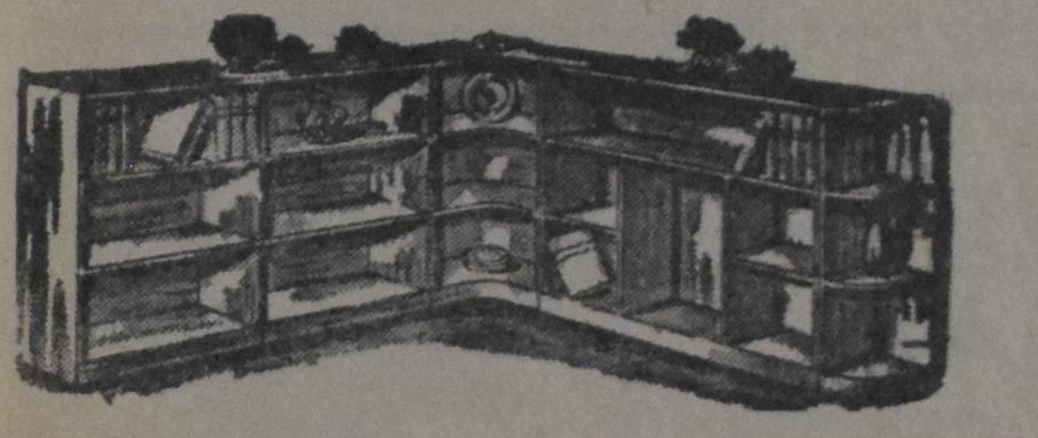
Granted that we preachers do a very poor job of preaching. But the answer to the problem is not to do away with a main meal, the preaching of the Word, and substitute sawdust, but for ministers to get on the stick and improve.

If, however, after a good worship service, a person does not go home warmed and spiritually motivated, then he should ask himself if he is a good Christian, and not just a formal one. One of the prime troubles of many church goers — but not the only one — is that those who seek new Sunday services have never been turned on by the Holy Spirit. They have a dead orthodoxy. Never having made a total commitment to Jesus Christ, they are bored with catechism, traditional hymns, long sermons and an exposition of the Word of God. Frankly, they have not been born again. They have not really tried what the church is all about. Yes, they are in church, but not of it. They go through the ecclesiastical motions, but what the church is saying is really foreign to them, for they have not surrendered their lives to Jesus Christ. When a person has had a real encounter with God, then he will find lots of spontaneous joy and freedom in the church. It won't be oppressive, but liberating and exciting. After all, the Bible is living and it is active. The living God wrote it. When it is faithfully, lively, meaningfully, clearly, sincerely and accurately preached, then the living Holy Spirit comes into the lives of listeners, and acts like a two-edged sword, piercing into the heart of man. The Word so preached never returns void. There's always action — plenty of action, because God Almighty is in the action. And people either accept it or reject it. They are either made a little better, or their rebellion makes them a little more corrupt. To try to get a more lively worship service by turning away from the preaching of the living Word to the gimmicks of movies, poetry, tambourines and congregational dialogue is the epitome of foolishness.

To those who are restless in church, I ask: Have you been where the action is? Do you know the fulness of the indwelling of the Holy Spirit?

To us pastors, I say: Preach the Word. Study it. Spend more time in preparing for it than in any other task. Get excited about it. Make it plain. And pray for the demonstration and power of the Holy Spirit (I Cor. 2:4).

*) Dr. Edwin H. Palmer is Executive Secretary of the Committee of Bible Translation of the New York Bible Society. This article first appeared under the title "The Underground Church" in "Torch and Trumpet", from which it was reprinted with permission.



FROM THE BOOKSHELF

David Waite Yohn:
"THE CONTEMPORARY PREACHER AND HIS TASK"
Published by Eerdmans,
Grand Rapids, Mich.
159 p. $2.95 paperback.

In a time in which so many emphasize the irrelevance of the preaching it is an excellent thing to be confronted with a study as this one in which a high view of the Gospel communication through preaching is maintained.

The author takes us on a journey through the history of the church, explaining the different kinds of preaching throughout the centuries with all their rises and declines. Comparing the preaching at the time of the Reformation with much modern preaching he considers it as the most stirring fact that emerges in that comparison, that much of the preaching of today is lacking in authority. "The modern preacher has lost the belief that he is a prophet". (p. 58) No wonder, then, that preaching becomes irrelevant!

The writer pleads for the acknowledgement of the authority and unity of the Bible, so necessary to communicate the Word effectively.

Dealing with the many schools of Bible-interpretation — it is exactly here where the discourse becomes rather dogmatic and tedious — he recommends a "broad view" with respect to the attempts to reconstruct and interpret the biblical message, which comes simply down to this: pick out the good element in each theory of interpretation. Too bad, however, that he fails to sum up those good elements.

In his plea for the divine authority of Scripture he wants to avoid the dangers of the fundamentalistic biblical idolatry as well as those of the liberal biblical sociology.

The preacher must preach with authority, and the only basis for that authority lies in the Word. All other attempts to establish some external basis of authority (for instance tradition) must ultimately fail. "The Bible can carry no authority whatsoever aside from the authority of Christ" (p. 123). That's why all preaching ought to be Christ-centered.

In the last part of this book we find a discussion of various types of preaching. The author chooses for the method of expository preaching: the use of a verse or verses or of certain chapters of the Bible and to explain and expound them as the core of the sermon. If this is rightly done the preacher may say with authority: — Thus says the Lord.

We recommend this book to students of theology and theological students of all ages and backgrounds!

A. De Jager.

Herbert Lockyer:
"ALL THE TRADES AND OCCUPATIONS OF THE BIBLE".
Published by Zondervan,
Grand Rapids, Mich.,
327 p. $4.95.

This book contains an alphabetical listing of the various arts, crafts, trades and occupations found in the Bible.

It is not an easy thing to review a reference book, because it can hardly be expected that one reads the whole book.

Our distinct impression is, that we have here an excellent book of references, although it cannot be called exhaustive. We failed to find any reference to the occupation of the butcher and the shearer, for instance.

We also want to raise the question whether the work of a beggar, a thief or a benefactor can be indicated as a profession, art or craft.

Many spiritual applications accompany the discussions of the different trades and occupations in the Bible, and at the end of the book we find an extensive Scripture Index.

In our paperback culture this book makes a very dignified impression. It is beautifully printed and has a hard cover. As such it will adorn our library and make our increasing number of paperbacks blush.

This book, however, is meant to be more than decoration. It is a reference work that we can recommend to church and society librarians. Also teachers and ministers may consult it from time to time.

A. De Jager.

Throw out the ballast and the balloon will rise.

James Barr.

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Onwaardig

Enkele jaren geleden verschenen een aantal artikelen in ons blad van de hand van dr. Paul Schrotenboer, de secretaris van de Gereformeerde Oecumenische Synode, over de situatie in Zuid-Afrika. Dr. Schrotenboer had een reis gemaakt naar dit deel van de wereld en getracht met al de voorzichtigheid, die hem eigen is, zich een oordeel te vormen over het leven en bedrijf van onze zusterkerken daar; hij schreef over de historie van het land, over de Apartheid, over liberalisme en Christelijk Nationalisme in Z.-Afrika, over de vraag of dit land een politie-staat is, en zijn laatste beschouwing droeg de optimistische naam: "Er is hoop voor Zuid-Afrika."

De artikelen van dr. Schrotenboer trokken de aandacht, ze werden gebundeld en uitgegeven door de Guardian Publishing Co., onder de titel: **Conflict and Hope in South Africa.** Dat dit boek niet met open armen ontvangen zou worden door allen, die de Zuid-Afrikaanse politiek gram zijn en haar één van de grootste monstruositeiten achten van de 20ste eeuw, was te verwachten.

In de inleiding op zijn boek wees dr. Schrotenboer erop, dat nu en dan de gevoelens van sommige mensen 'rise to white heat' en hij noemt als voorbeeld de uitspraak van de Britse Raad van Kerken: "Apartheid is een lastering van de Heilige Geest." Hij had ook kunnen wijzen op de uitspraak van de Reformed Church in America (10 juni 1967), waarin met instemming een verklaring van de Internationale Commissie van Juristen wordt aangehaald, die spreekt van een politiestaat die "de slechtste trekken van de regering van Stalin" copieert.

Het is een bekend feit, dat Zuid-Afrika in de wereld een slechte pers heeft; en niet het minst daarom was het een weldaad een andere belichting van de situatie onder ogen te krijgen van de hand van dr. Schrotenboer.

Wat echter allerminst te verwachten was, een wel zeer persoonlijke aanval op de schrijver van de zijde van een onmiddellijk geestverwant, vond plaats in de Nederlandse pers in het begin van dit jaar.

In het dagblad 'Trouw' van zaterdag, 9 febr. 1970, verscheen een artikel van prof. dr. J. Verkuil, zendingshoogleraar aan de V.U. te Amsterdam, onder de opzienbarende titel: **"Ogendienarij van een secretaris".**

In dit artikel bespreekt prof. Verkuyl het boek van dr. Schrotenboer, dat hij onmiddellijk "een kwalijk boek" noemt. Naar het goed recht van een recensent critiseert hij bepaalde gedeelten van dit boek; hij neemt het de schrijver kwalijk dat hij pleit voor de z.g. "grote apartheid", terwijl hij critische opmerkingen maakt over de "kleine apartheid"; hij vindt zijn oordeel over de z.g. "Broederbond" te zacht en zijn bronnengebruik te eenzijdig; de opname van een interview met de Z.-Afrikaanse Rooms-Katholieke aartsbisschop (die het standpunt van dr. Schrotenboer deelt) wordt door prof. Verkuyl gelaakt, omdat dit interview een diplomatiek karakter zou dragen; naar zijn mening zou in elk geval de "Boodschap aan het volk van Zuid-Afrika" van de Raad van Kerken moeten zijn opgenomen; over al deze critiek, met kennis van zaken geschreven, zou ik geen woord willen schrijven, ze is ongetwijfeld de moeite van een discussie waard.

Maar dan komt het slot van dit artikel; en omdat ik meen dat dit een **onwaardig** slot is, wil ik het hier in zijn geheel opnemen.

Prof. Verkuyl schrijft het volgende: "Dit boek is vol van ogendienarij tegenover de kerkelijke en politieke machthebbers in het huidige Zuid-Afrika. Door deze ogendienarij heeft dr. Schrotenboer èn aan de Kerken in Zuid-Afrika èn aan de gereformeerde oecumenische synode een slechte dienst bewezen.

Hij heeft geplooid en gevleid. Hij heeft 'n compromis gesloten met wat fout is. Hij hoopt vergeefs op een geleidelijke verbetering binnen de functionerende ideologie en practijk om te ontkomen aan de pijn van het innemen van een duidelijk standpunt. Hij heeft de machtigen naar de ogen gezien en de belasterden en verdrukten in de steek gelaten. Hij heeft doekjes gewonden om deze waarheid, dat de apartheidspolitiek, zowel de grote als de kleine, een schending is van de menselijke waardigheid op alle gebieden. Zuid-Afrika is het schouwvenster waardoor de gekleurde volkeren kijken naar de houding van de Calvinistische kerken ten aanzien van de rassenrelaties. Het boek van Schrotenboer is een bewjis, dat hij zich daarvan niet bewust is, en het is daarom beneden de maat voor de secretaris van de gereformeerde oecumenische synode."

Dit slot van het artikel van prof. Verkuyl treft door zijn onzakelijkheid, gedisproportioneerdheid en onwaardigheid.

Het is **onzakelijk**: prof. Verkuyl vermag niet het zakelijk standpunt op te brengen dat er een mening mogelijk is in deze niet-eenvoudige materie, die afwijkt van de zijne; wanneer een R.K. aartsbisschop geciteerd wordt, die met een beroep op paus Johannes XXIII de voorkeur blijkt te geven aan geleidelijke ontwikkeling boven gewelddadige revolutie, wordt deze man een diplomaat genoemd, d.w.z. een man die niet meent wat hij zegt; en wanneer dr. Schrotenboer zijn mening naar voren brengt, verklaart prof. Verkuyl (en ik citeer hem letterlijk): "Dat iemand in het jaar onzes Heren 1968 deze nonsens nog ventileert is heel erg."

Het is ook **gedisproportioneerd**: prof. Verkuyl verklaart dat dr. Schrotenboer de machtigen naar de ogen heeft gezien. Ieder, die gevoel voor proporties heeft, zal moeten toestemmen, dat dr. Schrotenboer dat juist niet gedaan heeft. De machtigen der aarde zijn, generaal gesproken, tegen Ziud-Afrika. De machtigen van de Wereldraad van Kerken en van de Britse Raad van Kerken en van zo goed als alle moderne ideologieën zijn tegen Zuid-Afrika. Indien dr. Schrotenboer een goede beurt had willen maken bij de machtigen, had hij alleen maar een aantal boeken en verklaringen behoeven te citeren, die prof. Verkuyl hem inderdaad zonder veel moeite voor kan leggen.

Het is ook **onwaardig**: dr. Schrotenboer wordt een ogendienaar genoemd, die geplooid en gevleid heeft. In die woorden wordt een oordeel uitgesproken over de motieven van het hart. Een ogendienaar is een onoprecht mens. Een ogendienaar is een mens, die andere mensen naar de ogen ziet. Een ogendienaar is een mens, die niet staat in de vreze des Heren. Het is het goed recht van prof. Verkuyl met dr. Schrotenboer van mening te verschillen; het is een kwalijke zaak te schrijven als hij het deed over de "plooiende en vleiende secretaris van de Gereformeerde Oecumenische Synode"; beneden de maat voor een professor in de missiologie.

Louis Praamsma.

HITLER AND THE FORTUNE TELLER

Herr Hitler put a great deal of reliance on the occult: he often consulted spiritualists, and fortune tellers. Once when he went to a fortune teller he asked her, "On what day will I die?" The seeress told him that it would be on a Jewish holiday. "Why are you so sure of that?" Hitler demanded. "Any day," she replied, "that you die . . . that will be a Jewish holiday."

— Christian Victory.

ONS FEUILLETON

WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 38

Het heeft Willem nogal moeite gekost om Nel mee te krijgen naar zijn ouderlijk huis. Ze maakte zich er meestal van af, door te zeggen: "Dat kan nog wel eens. Ze schrikken daar vroeg genoeg van zo'n zwarte bosnegerin als ik ben."

Nel is eerst wat stil en teruggetrokken geweest, nadat grootmoeder zo plotseling was gestorven. Ze is alleen op het plaatsje gebleven. Melken kan ze alleen wel, daarmee hielp grootmoeder toch niet. En de buurman wil met alle genoegen helpen met hooi en zo. Waar kan ze beter wonen dan hier?

Willems voorstellen om het oude spulletje maar te verkopen en ergens werk te zoeken, heeft ze ver weggegooid.

"Ben je nu helemaal getikt? Ik bij een mevrouw zeker? 'Kijk eens, Nel, dit moet zo. En die vloer moet beter gewreven.' of in de winkel zeg je? 'Alstublieft, mevrouw . . . dank u wel mevrouw . . . gaat het zo mevrouw? Die hoed staat u beelderig . . .' Nee, Willem, daar krijg je mij niet toe. Ik blijf hier tot . . . nou ja, tot je met mij wilt trouwen. En als je daar toevallig niet toe zou komen, blijf ik hier mijn leven lang. Tot ik een stokoude vrouw ben: "de bosheks van Wolvenhorst." Dan kun je daar een mooi verhaal over schrijven . . ."

Willem heeft het maar allemaal over zijn hoofd laten gaan. Soms is er nog angst in zijn hart, dat ze hem eens weg zal sturen. Zijn meisje is van een wispelturige aard.

Maar vandaag zal het er dan toch van komen. En Nel legt de laatste hand aan haar toilet. Ze kamt haar haar . . . Ze trekt een fleurig jurkje aan en witte zomerschoenen. In haar hart ziet ze er wel wat tegen op, om naar de Friese boeren te gaan. Ze hebben de naam eigenwijs, stug en trots te zijn. Afijn, ze gaat met Willem. En ze is opnieuw blij dat Willem van haar houdt, al begrijpt ze nog nooit waarom.

Ze hoort de deur en dan stapt Willem de kamer al binnen. Willem in een grijs sportjasje en blauwe broek. "Middag, daar was ik dan."

Ze zoenen elkaar dat het klapt. "Dus je bent ook klaar?"

"Zo meteen, meester," lacht ze. "Zeg, spreken die ouders van jou en je broer en zuster alleen Fries? Ik ben bang dat ik ze dan niet versta."

"Uitsluitend Fries," zegt Willem, "en zij verwachten, dat een meisje dat uit de binnenlanden van Drente hen komt opzoeken, deze taal alreeds onder de knie heeft. Als de ministers Friesland bezoeken, spreken ze ook altijd vloeiend Fries. Zij volgen daarvoor een cursus door het ministerie van Onderwijs, Kunsten en Wetenschappen ingesteld."

Hij zegt het met zo'n effen gezicht, dat ze er bijna intippelt. "Ja, is dat zo? Och, jij lelijke schoolmeester! Maak het de kat maar wijs."

Willem lacht. "Zullen wij dan maar? Ik ben bang dat de bus niet wacht omdat Nel nog niet helemaal klaar is."

Samen lopen ze door het zomerse bos. Het is er stil. Alleen een enkele vroege vakantieganger komen ze tegen.

Met de bus naar Meppel is niet ver. En dan met de trein naar het Noorden.

Met enige spanning wordt de komst van Willem met zijn meisje op de HogeHeuvel verwacht. Wat ze van haar hoorden was altijd nogal wat excentriek. En nu vandaag komt ze dus.

Andries is er expres voor in huis gekomen. En Lies, die boeken wil ruilen in de leeszaal in Heerenveen, wil toch eerst dit gebeuren mee maken. Blomhuis heeft op aandringen van zijn vrouw een knap pak aangetrokken. Zo'n meisje uit Drente kun je anders wel in de blauwe kiel ontvangen, is zijn mening.

Het is eigenlijk wel onzin, maar ze zijn allemaal toch een beetje onzeker, nu Willem met zijn meisje komt.

Lies kijkt de weg al langs. Het is vier uur, ze kunnen hier direct zijn.

"Daar komen ze," zegt ze, en onwillekeurig draaien de ogen zich in de richting van het inrijhek . . .

"Nou, die is wel zwart," zegt Lies. "Het lijkt wel een zigeunerin."

Naast Willem komt ze aangestapt. Een kort manteltje over de arm.

"Een hele dame," merkt Blomhuis op.

En dan zijn ze al in de gang en geeft ze vrouw Blomhuis, die hen tegemoet is gelopen, een hand. "Dag, vrouw Blomhuis. Dit is dan Nel. Daar heeft u zeker al genoeg over gehoord."

In de kamer groet ze Blomhuis, Lies en Andries met een stevige hand: "Nou lui, wat zeggen jullie ervan?" Ze kijkt hen onbevangen aan met haar heldere ogen.

"Het meisje van jullie Willem. Een vreemde bosnegerin, hè? Wat jij, Blomhuis?"

Blomhuis is even met zijn houding verlegen. Wie stelt nu dergelijke vragen? En hij vindt dit juist een mooi meisje. Toen hij verkering had met Dirkje was die ook donker . . . zwart haar en bruine ogen . . . Donkere vrouwen imponeren hem nog altijd.

"Helemaal niet," zegt hij. "Ik moet zeggen: Willem is wel los vertrouwd in het zoeken van een meisje. Daar gaat niets van af."

Nel zit dan op een stoel. Ze lacht even bij Blomhuis' opmerkingen.

"Kijk eens aan, Willem. Je vader is ook al verliefd op me, geloof ik. Als dat maar geen heibel met je moeder geeft."

Dan zit Blomhuis, zo oud als hij is, toch even wat verlegen te lachen.

Maar zijn vrouw neemt het kalm op. "Eerst maar eens wat thee, dacht ik zo."

Het is een wonder, maar Nel moet vaststellen dat ze zich bij Willems familie thuis voelt. Dat doet ze zich bij haar Willem niet eens altijd.

Blomhuis kan met haar praten. Ze heeft het over koeien en melken, over hooi en gras. Met Lies is ze ook zo maar thuis.

Willem strekt zich in een lage stoel, en neemt even de nieuwe krant door. Hij heeft zich nogal wat zorgen gemaakt over deze ontmoeting. Hij had het niet hoeven doen, begrijpt hij. Hoor ze eens praten. Hij kan wel even lezen.

Na de thee wil Nel beslist de koeien zien. Willem is nooit zo'n liefhebben van vee geweest en Lies bemoeide zich er ook niet veel mee. Maar Nel gaat overal met interesse in op. Naast Blomhuis loopt ze naar de melkplaats. Ze zijn al gauw in druk gesprek gewikkeld. Andries staat er ook bij en praat mee.

Deze koeien zijn beter dan die van mij," zegt Nel. "Ja, ik heb er maar drie, maar ze kunnen heel goed meedoen, hoor. De Drenten komen heus niet meer zo'n stuk achteraan. De tijd van poststallen is wel voorbij. Maar het is hier natuurlijk alles royaler en groter.

Blomhuis mag dat wat graag horen.

Willem en zijn moeder staan op het erf.

"Geloof maar, dat je meisje bij vader in smaak valt," zegt ze.

"Des te beter," lacht Willem, "En bij u?"

Ze lacht even . . . "Ik ken haar nog niet," zegt ze.

(Wordt vervolgd)

ONTARIO
PROVINCE OF OPPORTUNITY

Government Information

Van het

Ontario Departement van

Financien en Economie

1970 BEGROTING

De Regering van Ontario beloofde de inwoners van Ontario dat haar Begroting voor 1970 sluitend zou zijn, zonder belastingverhoging. Deze toezegging werd gehouden toen op 31 maart 1970 de begroting aan de Ontario Legislature werd voorgelegd. Het laat zelfs ruimte voor het invoeren van sommige belangrijke verbeteringen.

Hoogtepunten van de Begroting

BELASTINGWIJZIGINGEN

Successie Rechten: Vrijstelling voor weduwen verhoogd van $75,000 tot **$125,000**, en ook geldend voor weduwnaren en, onder bepaalde omstandigheden, een niet-gehuwde overlevende; herwaardering van nalatenschap toegestaan binnen vier jaar na het overlijden in geval van hertrouwen door of overlijden van een lijfrentetrekker, (ingegaan maart 31, 1970, middernacht).

Omzetbelasting. Deze belasting zal vanaf 1 juni 1970 niet meer gelden voor vlug verslijtende productie-middelen. Hiertoe behoren figuurzagen, ponsvormen, ontploffingsstoffen, ovenstenen en andere zaken welke vlug vervangen moeten worden in een productieproces.

NIEUW PROGRAMMA

Verlaging Eigendomsbelasting voor behoeftige gepensioneerden:

Gepensioneerden die een uitkering ontvangen van het Federal Guaranteed Income Supplement (op Ouderdomspensioen) en die zelfstandig huishouden, bijv. als kamerbewoner, huurder of huiseigenaar (maar niet degenen in instituten of gesubsidieerde woningcomplexen voor ouderen), kunnen tot $100 belastingreductie ontvangen (gelimiteerd tot aktuele eigendomsbelasting).

Verontreinigingscontrole:

1) Aanmoedigingen voor verontreinigingscontrole omvatten een 5-jaren plan voor belastingreduktie, gelijk aan 5% kleinhandels- omzetbelasting, op goedgekeurde apparatuur voor verontreinigingscontrole. Overeenkomstige vergoedingen zullen de vrijstelling van omzetbelasting vervangen voor gemeenten, ook geldend voor waterzuiveringsinstallaties en afvalverbranding, en hetzelfde voor scholen, ziekenhuizen en universiteiten.

2) Ontario Development Corporation leningen aan kleinbedrijven, tegen billijke rentevoet, voor heta ankopen van anti-verontreinigings apparatuur.

3) De Ontario Waterschap Commissie zal haar programma uitbreiden en de kleinere gemeenten helpen met rioleringszuiveringsinstallaties en waterleiding voorzieningen.

4) Versnelde afschrijvingen.

Ontario Hypotheken voor woningen:

Een $50 miljoen fonds, te beheren door Housing Corporation Ltd., zal opgezet worden voor eerste- en tweede hypotheken aan kopers van nieuwe woningen, te verlenen op dezelfde voorwaarden als direkte leningen door Central Mortgage and Housing Corp., tot 95% van de leningswaarde en terugbetalingstermijnen tot 35 jaar.

Uitbreiding ziekteverzekering:

Met ingang van 1 juli 1970 zullen bepaalde behandelingen door Chiropractors, Pediatrists en Osteopaths, met jaarlijkse limitaties, voor vergoeding door OHSIP in aanmerking komen.

Belasting op Universiteitsgebouwen:

In 1970 zullen de gementen toegestaan worden belasting te heffen op tot heden vrijgestelde Universiteitsgebouwen, met als maximum $25 per dag-student. De Provincie zal de Universiteiten kompenseren. Dit is de eerste stap om de plaatselijke belastingbasis te verbreden door het opheffen van vrijstellingen.

BELASTING HERVORMING

De Provincie van Ontario zal een extra $125 miljoen bijdragen om plaatselijke besturen te helpen de eigendomsbelasting gelijk te houden of te verlagen. Het gaat om nieuwe of verhoogde bijdragen voor onderwijs, wegen, openbare diensten en distriktbestuur; de kosten van provinciewijde taxatie en de eerste stappen in de plaatselijke heffingsbasis te verbreden.

the Hon. John Robarts
Prime Minister of Ontario

SAMENWERKING

Toen wij enkele weken geleden schreven, dat het ons niet duidelijk was waarom in Ontario twee cursussen voor teachers werden gegeven, waren wij, officieel althans, niet op de hoogte van de tegenstelling die er leefde tussen de Ontario Alliance of Christian Schools en de Association for the Advancement of Christian Scholarship. Die tegenstelling is nu wel duidelijk uit de verf gekomen tijdens de voorjaarsmeeting van de Ontario Allliance.

Wij laten nu de tegenstelling TUSSEN DIE TWEE ORGANISATIES voor wat zij is, maar wij willen graag iets zeggen over die tegenstelling zelf. Want dat is, naar wij menen, een tegenstelling in filosofie. Wij hebben hierover al eens eerder geschreven. Voor allen, die niet universair geschoold zijn, klinkt dat woord filosofie een beetje schrikwekkend. Door het vele gebruik van het woord raken wij er wat aan gewend, maar dat neemt toch niet weg, dat filosofie een wetenschap is, die men niet "overnight" opdoet, Filosofie is de basis waarop men zijn levensopvatting (evenals verschillende takken van wetenschap) opbouwt. Daarom is het heel begrijpelijk dat men aan de filosofie grote aandacht besteedt. Immers, indien die filosofie niet goed is, indien de basis niet deugt, dan heeft men gerede twijfel of de levensbeschouwing die daarop gebouwd is, wel deugt.

Het was daarom een buitengewone verdienste, dat men in christelijke kring de noodzaak voor een christelijke filosofie ging beklemtonen. Dit was een zeer verkiezelijke en noodzakelijke zaak. Het was veel beter, dan een heidense filosofie te gebruiken en daarop een christelijke levensbeschouwing op te bouwen. Men heeft terecht ingezien dat dit laatste niet goed kon.

Prof. Dooyeweerd, een der baanbrekers voor deze christelijke filosofie, heeft echter meer dan eens gezegd, dat hij een andere, eveneens christelijke filosofie, zeer welkom zou heten. Hij meende (zeer terecht ons inziens), dat hoewel hij aandachtig luisteren wilde naar het Woord van God, hij zich van zijn eigen begrenzingen terdege bewust was. Wij menen, dat hij daarmede een zeer juiste, en een zeer christelijke gedachte weergaf.

Indien dit juist is voor de filosofie zelf, dan is het zeker juist voor de toepassing ervan. Wij raken hier moeilijke punten aan. Het uitdenken van een christelijke filosofie zelf is reeds een enorme opgaaf. Maar het toepassen van die filosofie is welhaast nog moeilijker. En wij kunnen ons indenken dat men geneigd is, de konsekwenties strak door te trekken, indien men eenmaal overtuigd is van de juistheid van de christelijke filosofie. Omdat men daarvan overtuigd is en omdat men nog niet iemand heeft ontmoet (of meent tehebben ontmoet), die een andere eveneens christelijke filosofie heeft gepresenteerd, is men geneigd exclusivistisch te worden. Misschien wel zonder dat men dit bedoelt, is men geneigd die filosofie als waardemeter te gebruiken. Iemands denken, spreken en handelen worden dan geconfronteerd met die filosofie. En hier schuilt een gevaar, waarvan wij ons terdege op onze hoede moeten stellen. In onze ijver voor een christelijke filosofie gaan wij de norm leggen. De norm, die wij aanleggen voor iemands denken, spreken en handelen wordt dan die filosofie, in plaats van het Woord van God.

In dit reeël of is dit woordenspel? Afgaande op hetgeen wij in de zo-even genoemde vergadering hoorden en op wat wij tegenwoordig in onze kringen kunnen vernemen, vrezen wij, dat dit geen woordenspel maar werkelijkheid is. Om een voorbeeld te noemen: Ik ben lid van een kerk en ik onderschrijf de belijdenis van die kerk. Betekent dit nu, dat ik in ALLES gelijk moet denken als een ander lid van diezelfde kerk? Welnee, dat ander lid en ikzelf onderschrijven beide van heler harte de belijdenis van die kerk. Maar dat laat de mogelijkheid wel open voor een zekere nuancering binnen het raam van die belijdenis. Het komt ons echter voor, dat een dergelijke nuancering binnen de christelijke filosofie niet mogelijk is. Misschien zal iemand dat willen tegenspreken, maar nogmaals, afgaande op het geen wij gehoord hebben, zijn wij toch geneigd te zeggen, dat die nuancering niet toelaatbaar is. Men aanvaardt DIE interpretatie, DIE christelijke filosofie, en zo niet, dan is samenwerking moeilijk denkbaar.

Christelijke filosofen zullen dit wellicht willen bestrijden. Maar wij schrijven dit om te beklemtonen, dat wij blijkbaar niet in de gaten hebben welk een ernstig gevaar ons bedreigd. Ik moet binnen de grenzen van de christelijke gemeenschap ruimte laten voor iemand, die eveneens de Heiland lief heeft maar die op sommige punten met mij van mening verschilt.

O ja, wij horen de bezwaren al. Wij weten ook wel, dat men ons zal tegenvoeren, dat het om principiële dingen gaat. Dat het maar niet om bepaalde kleine puntjes gaat, maar om de erkenning van Christus' Koningschap en om de erkenning van de door God gestelde wetten. Wij weten dat heus wel.

Maar wij allen, zelfs de knapste filosoof onder ons, zal moeten erkennen, dat al ons denken, hoe vernuft ook, toch beperkt is. "Al had ik al de kennis," zei Paulus, "maar had de liefde niet, ik ware niets." Paulus bedoelde hiermee weinig minder, dat die hele kennis weggevaagd wordt, als de liefde ontbreekt.

En als wij de Heiland zelf aanhalen mogen, dan zouden wij willen verwijzen naar wat Hij gezegd heeft over wat wij kunnen doen aan de "kleinen." Als wij één van die kleinen, één van die ongeletterden, één van die eenvoudigen, doen struikelen, dan, zegt de Heiland, ware het beter dat een molensteen om onze hals gebonden zou worden en wij in het water geworpen zouden worden. Dat is geen mals oordeel. Maar dat is het oordeel, dat Jezus voor ons heeft, als wij de liefde voor de ander (wie die ander ook is) in onze ijver voor ons denksysteem uitbannen.

Opdat de wereld erkennen zou, dat Christus door God gezonden is (horen wij dat goed: opdat de wereld DAT erkennen zou) heeft Christus voor onze ***eenheid gebeden.***

Als ik dit goed voor ogen houd, als dit besef werkelijk in mij leeft, dan kan ik een verbazend eind samenwerken met allen, die in de kerk eenzelfde belijdenis liefhebben als ik.

D.F.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

Mensen als Ellen

Een beetje mismoedig staart Ellen voor zich uit. Ze vecht tegen een opkomend gevoel van moedeloosheid. Was ze daarvoor nu zo blij en vol goede moed uit het ziekenhuis gekomen, drie maanden geleden? Het leven had haar toen toegelachen en ze had gepopeld om de zorg voor Harry en de kinderen weer op zich te nemen. Elke dag is het haar nog een bron van een soort verbaasde vreugde dat ze het weer kan en dat het haar zo licht valt. 't Is alsof ze, na de kilte en het donker van de lange, lange tunnel waar ze zich tijdens haar ziekte doorgeworsteld heeft, weer lichtvoetig door een zonnige, warme wereld gaat, met vergezichten aan alle kanten.

Voordat ze ziek werd, had ze voor zich die dreigende donkere gang steeds duidelijker vorm zien krijgen. Ze had gezocht naar omwegen, maar die niet gevonden. De vijandige atmosfeer van de tunnel was al tot haar doorgedrongen voor ze 'm nog bereikt had en het angstige vermoeden dat er geen doorkomen aan zou zijn, had haar zeer beklemd.

Harry was bezorgd geweest, maar was gelukkig niet MET haar in zak en as gaan zitten. Achteraf weet ze dat ze daar niet dankbaar genoeg voor zijn kan. Eindeloos had hij naar haar geluisterd als de angst en de benauwdheid haar weer de baas dreigden te worden. Hij had haar bemoedigd en geprobeerd haar aandacht van zichzelf af te leiden. Hij was ook resoluut geweest. Op een dag was hij niet meer te vermurven en had haar bij de dokter gebracht. Zelf was ze er van overtuigd geweest dat geen dokter ter wereld haar helpen kon. Voor zoiets als wat zij mankeerde, was geen kruid gewassen. Wat kon zelfs de knapste dokter beginnen tegen de panische angst die haar steeds vaker naar de keel vloog, al haar energie verteerde en haar uitgeput achterliet, overtuigd dat een volgende aanval niet uit zou blijven, maar integendeel, nog feller zou zijn?

Het enige wat Harry daar die dag tegen in bracht was, dat je met een gekneusd gevoelsleven net zo goed naar de dokter moest als met een gekneusde enkel. Bovendien moest de dokter dat maar uitmaken, of hij er wat aan doen kon.

De tabletjes die ze kreeg, hielpen niet, maar ze was te wanhopig om tegenover Harry een houding aan te nemen van: ik heb het je wel gezegd! In plaats daarvan smeekte ze hem, de dokter te vragen haar naar een zenuwaarts te sturen. De tunnel had haar toen al opgeslokt. Ze hoorde hoe om haar heen het leven verder ging en ze verlangde heftig erin te worden opgenomen. Voor haar was het stikdonker. Toch wist ze heel zeker dat het voor haar beter was om, al was het op de tast, verder te gaan. Een omweg was er immers niet geweest? En stilstaan had geen zin. De nood waarin ze verkeerde, verscherpte haar inzicht. ALS er een uitgang aan de tunnel te vinden zou zijn, was het beter om daar naar op zoek te gaan. Was ze zo gelukkig, die uitgang te vinden dan zou daarna de tunnel achter haar liggen, en was er een betere situatie denkbaar? Tot haar verrassing was de zenuwarts dezelfde mening toegedaan en zijn goedkeurende woorden gaven haar moed en vormden het eerste lichtpuntje in het beklemmende duister dat haar omringde. Dat ze moest worden opgenomen in een zenuwinrichting was wel weer een tegenvaller, maar ze had niet veel energie over om er zich nog erg druk over te maken. Wat de mensen wel zouden denken kon haar toen, en terecht weet ze nu, al niets meer schelen.

't Was een christelijk tehuis en daar was ze erg dankbaar voor geweest.

Ze had er begrip gevonden, ook voor de religieuze kant van haar probleem.

Langzaam was het daar tot haar doorgedrongen dat zij niet de enige mens was die iets dergelijks doormaakte. Zelfs was haar geval nog niet het moeilijkste of het zwaarste te noemen. Bij lange na niet!

In de verte was toen al betrekkelijk gauw het licht gaan gloren en steeds duidelijker had de uitgang zich voor haar verlangende ogen afgetekend. Ze kreeg toen al een vaag vermoeden dat deze beproeving eenmaal een zegen zou blijken te zijn geweest. Zelfs werd ze geneigd te gaan geloven wat de doker haar verzekerd had, dat deze moeilijke ervaring haar veel zou leren waarmee ze in haar verdere leven haar winst zou kunnen doen, voor zichzelf en anderen!

En net zoals ze al een tijdlang in de schaduw geleefd had, voordat het donker van de tunnel haar geheel omvatte, koesterde ze zich toen steeds meer in het licht en de warmte van de komende dag.

Tot op een keer de hele wijde, blijde wereld weer lokkend voor haar lag. Ze had de uitdaging aangenomen en het er op gewaagd weer in het volle licht te gaan staan. De sensatie die haar dat gaf, zal ze nooit onder woorden kunnen brengen. Dat hoeft ook niet. Haar dankbaarheid ging uit naar God, Die haar uit deze verschrikkelijke benauwdheid gevoerd had, naar de dokters en de zusters voor de bekwaamheid en het geduld waarmee ze haar de weg gewezen hadden, en naar Harry die zo'n steun was geweest en onder dit alles zo heerlijk nuchter was gebleven. Ze had dat als een apart hulpmiddel ervaren en was God innig dankbaar voor haar man.

Het ligt nu dus alles alweer drie maanden achter haar. Wat maakt haar dan zo mismoedig? Voelt ze de oude angst weer opkomen? Goddank, nee! Ze gelooft vast en zeker dat dat voorgoed achter haar ligt. Van de gesprekken met haar dokter, die het merendeel van haar behandeling hebben uitgemaakt, heeft ze inderdaad veel geleerd. Ze weet nu, dat er verschillende soorten zenuwziekten zijn, zoals er ook op verschillende manieren iets aan je lichaam kan mankeren. Haar geval vergelijkt ze nu met een blindedarm-operatie. Die blinde darm kan er maar éénmaal uitgehaald worden, en zo hebben zij en de dokter haar probleem uit haar gevoelsleven opgediept, het aan alle kanten bekeken en het toen voorgoed begraven. De wond is inmiddels genezen en de oude levensvreugde is, dieper en sterker dan tevoren teruggekeerd.

Nee, het is haar omgeving die haar dwars zit. Eerst heeft ze er niet veel aandacht aan geschonken, maar gaandeweg is het haar duidelijk geworden dat anderen blijkbaar niet zo van haar genezing overtuigd zijn als zijzelf is. Waarom wordt het gesprek soms plotseling afgebroken als ze zich bij het kringetje van haar kennissen voegt na kerktijd? Waarom werd ze overgeslagen toen het haar beurt was om een inleiding te maken op de vrouwenvereniging? Ze had dat nog als een zekere bezorgdheid opgevat en besloten het maar zo te laten. Maar nu is ze waarempel ook overgeslagen op de lijst van babysitters voor de zondagse nursery. Wat denken ze wel? Dat ze niet meer vertrouwd is bij kleine kinderen? Ze heeft haar verstand niet verloren! Ze is ziek geweest en goed ook, maar dat is nu over en voorbij. Erg aardig als ze haar soms nog wat willen ontzien, maar toch echt niet nodig. Ze is beter, en dat anderen daar blijkbaar anders over denken, dreigt haar nu moedeloos te maken. Ze wil weer voor vol aangezien worden, daar heeft ze recht op. Hoe krijgt ze haar omgeving zo ver?

Ineens veert ze op. Er treft haar een gedachte die ze even moet verwerken. Het is de mensen om haar heen niet al te zeer kwalijk te nemen dat ze wat onzeker tegenover haar staan. Wat zij ervaren heeft is onbekend terrein voor hun. Dat ze zichzelf voor vol aanzien is heel belangrijk, maar nu zal ze het ook haar vriendinnen en kennissen duidelijk moeten maken dat daar alle reden voor is.

Ze staat op en loopt naar de telefoon. Vriendelijk, maar ook heel beslist, springt ze voor zichzelf in de bres. Dat kost moed, maar daaraan ontbreekt het haar nu niet. Na de moeizame reis door de tunnel, heeft ze nu pas haar doel bereikt.

De volgende Zondag bemerkt ze met voldoening dat haar naam weer op het rechtmatige plaatsje prijkt.

Linda.

HOLLANDSE DAG MOOREFIELD

Op 3 Juni a.s. zal er een Hollandse dag gehouden worden, in de Moorefield Community Hall, in het Moorefield Park. Aanvang 's morgens 10 uur.

Spreker (in de middag) Ds. v. d. Woude van Harriston, Ont. Verder voordrachten, muziek en zang. Koffie gratis. Neem uw lunch mee.

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PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

The Report of the Committee on Home Missions and Evangelism, which was submitted to the Canadian Council of Christian Reformed Churches, had the following to say on

EVANGELISM IN CANADA

Evangelism and Home Missions are inseparably linked together. In fact Home Missions in the final analysis is nothing but organized evangelism, and it is our conviction that right here we touch on the real problem of Missions in Canada.

REVIEW

Most of our congregations in Canada have "Evangelism Committees," consisting of certain members in the congregation who have a special interest in evangelism — or those who have no such special interest, but are appointed by consistory in spite of that. The activities of such committees range from literature distributing to visiting old-age homes, etc. Usually the committees are small and often need to be revitalized to keep going. Again, happy exceptions of course exist as is indicated by the fact noted before that some congregations have better results in mission work than some mission fields.

Unfortunately much of the work of the evangelism committees can be characterized by what we might call the "gospel glimpse approach," which means more emphasis on organizational activity than on personal contact. Without saying that literature distribution, choir presentations in hospitals, old-age homes, and prisons, etc. are not useful ways of presenting the gospel, we wish to point out that too often they are used as though they were an end in themselves rather than a means to get the individual man or woman to communicate the gospel.

The existence of our evangelism committees creates the impression for some that evangelism is for those only who like that sort of thing. We can sum all this up by saying that usually evangelism is the concern of the few, and even then by no means always carried out in such a way as to provide a clear, pointed, heart-to-heart confrontation with the gospel of Jesus Christ. Truly, not a very encouraging picture.

EVALUATION

When it comes to evaluating the work of evangelism we face the same limitations as before. Again we must admit that the fruits of evangelism are almost impossible to gauge. Our denominational statistics on evangelism for the year 1966 indicate that in Canada we gained one convert through evangelism (profession of faith) for every 844 communicant members. If these figures in any way present a true picture of the concern for evangelism in our Canadian Churches, then the picture is shockingly revealing. Of course, we are again assuming something, that is, that the Lord of the Church would show us far greater things if only all of us or even just a majority of us would humbly and willingly and in faith communicate the good news to others.

ANALYSIS

If that assumption is right, that we might well look for greater results, then what is the problem? At the risk of sounding overly critical, and at the risk of generalizing, we suggest that the problem lies primarily with ourselves.

In the first place we tend to show little genuine concern for the spiritual well-being of our fellow man. Our interest in "the lost" too often stops at the negative; we discuss his vices, his foolishness, his emptiness, and that not seldom with the pharisaic attitude so well described in Luke 18. To go beyond this to a positive presentation of the good news of the redemption of Jesus Christ demands the kind of genuine concern that many of us lack. Such lack of concern is really a lack of love which our Lord asks us to show in respect to our neighbour.

Secondly, even those who have a genuine concern for the salvation of those outside of Christ are often hampered in their evangelism work, if not rendered totally ineffective, for lack of evangelism know-how. This is not to say that the Holy Spirit depends on the methods and effectiveness of men and women to redeem the souls of men. But on the other hand there are certain basic requirements that have everything to do with success or failure of our evangelism work.

Add to all this the well-known fact that many of our members have great difficulty in giving verbal expression to their own faith. If, as is often the case, people are not able to discuss their own faith with fellow believers, how shall they tell unbelievers?

That brings us to a third factor, which is the matter of leadership. It would be easy at this time to lay all the blame at the people of the churches, and that would be essentially correct. But what about the leadership? Eph. 4:10 ff. teaches us that the offices have been given to the Church to equip the saints; if the saints are not equipped, does not the responsibility to a great extent lie with the offices?

QUESTIONS

How many of our ministers, elders, and deacons actively engage in and promote the work of evangelism in their churches?

Do our ministers continually keep the concern of evangelism before the congregation in their preaching, and do they deal not only with the need to "witness," but also with the question of how?

Does the structure of congregational life provide for plenty of opportunity for the member of the congregation to learn to talk publicly about his faith?

Are any courses taught that deal with the various aspects of evangelism?

Does the consistory provide strong leadership in order to help our people become more familiar with the Bible?

We are inclined to believe that many negative answers will have to be given to some or all of these questions, and therefore many changes will have to come about also on the part of our leadership if we in Canada are going to develop a true mission spirit.

SCANNER

Also in this special part of our paper of this week attention should be given to the remembrance and celebration of Holland's liberation a quarter of a century ago. I was very happy to find an excellent report on what happened, written by an expert, Dr. Louis DeJong, in the church bulletin of the CRC of Penticton, B.C.

"THE CANADIANS, OUR LIBERATORS"

The greater part of the Netherlands was liberated by Canadian troops during the last months of 1944 and April and May 1945.

The military actions that the Canadian troops performed in this part of the Netherlands between the end of September and early 1944 are almost unbelievable. Again and again they had to push forward over hopelessly difficult terrain against an enemy with a very hard and efficient defence.

Indeed, the Canadian military manoeuvres to open the West Schelde were, strategically, among the most important operations in the entire Allied Campaign in Western Europe. But the Canadian losses amounted to thirteen thousand in this part of the Netherlands alone.

No part of Western Europe was liberated at a more vital moment than the west of the Netherlands. The Canadian soldiers, who contributed so immensely to the liberation not only from the tyranny of a Nationalist Socialist oppressor, but also from the threat of death by starvation which had faced five million Dutchmen, said that nowhere, neither in Italy, France nor Belgium, were they cheered and greeted with such joy and so many tears as in the Netherlands.

On my travels through the Netherlands I often pass the cemeteries where the Canadian flag flies half-mast above the impressively simple gravestones placed by the Imperial War Graves Committee. Then my thoughts turn to the sons of Canada who crossed the Atlantic Ocean more than twenty years ago to do what they could to destroy what was probably the most criminal regime that mankind has even known. And I know that the same gratitude that fills my heart lives in the hearts of millions of my fellow countrymen."

•

The Presbyterian Journal carried a quotation from Dr. Grounds, which is very much to the point:

A DOUBLE TASK

In this revolutionary day . . . theologians argue that in the light of all the changes, scientifically and intellectually we have no option but to sweep aside the rubble of old supernaturalism and begin rebuilding Christianity from the bottom up.

They call it a demythologized Christianity. They think they can so reconstruct Christianity as to stand the shocks of our revolutionary age.

It is scarcely necessary for me to point out that these theologians apparently fail to perceive a very simple fact: the religion which they are proposing to develop upon the rubbish of outmoded Christianity is not going to be Christianity at all. It will have no more relationship to Biblical faith that the artificial limb of an amputee has to the flesh and blood limb that he lost in Vietnam. Their demythologized version of our faith will have no more relationship to the Bible than our Federal government now has to the British monarchy.

These theologians are revolutionaries; they are not reformers or twentieth century counterparts of Luther and Calvin. They are the Communists of Christendom. If their perverted logic ever prevailed, doctrine would be demolished, the Gospel destroyed and God Himself dethroned.

I do not question their motive nor impugn their sincerity, but I am saying that . . . they are revolutionists, misguided militants, crying for reform while putting the torch to the Christian Church. Hence it is our responsibility to oppose and expose them with all the courage, wisdom, and effectiveness at our command.

But we also have a positive responsibility. We must revive, reform and renew the Church. There is the negative job to be done — don't forget that — but at the same time we must engage in aggressive evangelism, encourage in-depth Bible study, intensify our global missionary outreach and provide for more effectual pastoral oversight of our congregational programs.

Above all, we must plead with God to grant a sweeping revival of His Church in our revolutionary generation. — Dr. Vernon C. Grounds, in **Christian Heritage Magazine.**

HITHER and YON

Bowmanville, Ont. CRC wanted to discuss a difficult problem in the best way possible:

DANCING, YES OR NO?

This was the topic discussed last Wednesday evening by our Young People. It was a special kind of meeting. Parents and other interested adults had been invited to attend and to take part in that discussion. In other words, there was communication, and that is a very important and encouraging factor. Often there is a lack of talking openly between parents and young people, especially on those issues which are of vital concern.

Personally, as a pastor, I was happy to see this kind of get together between our youth and the parents as well as other adults. There should be more of this type of open discussion.

At this time the reason was that our young people had received an invitation from the Kingston Y.P. to express their views on a possible dance at the close of the Spring Rally to be held in Kingston.

It is true, a variety of opinions were expressed. It also became evident that many of our young people did not believe there are as many dangers associated with dancing as older people often are convinced there are. However, it was certainly felt by everyone that a dance at the close of a Youth Rally in Kingston, would be totally out of place. It was also felt that the modern dances, in the light of the Word of God, have frequently become an end in themselves, or are dedicated to the gods of sex, but cannot be considered glorifying to God and helpful to the development of the Christian young person. More discussion however, will be helpful. But I for one certainly hope that the channels of communication between Young People and Parents will remain open and be put to good use. In this way all will be blessed, homes will be built, and faith and commitments will be strengthened.

AVB

Grande Prairie/La Glace, Alta. CRC had a serious quotation from "Christianity Today":

SOME AFTER-THOUGHTS ON PRAYER DAY

"The extent to which Americans — including Christian Americans — indulge in the self-satisfying sport of complaint is truly appalling. A visitor to our community, or thousands like it, if all he had were ears, would suppose we were of all men most miserable, most destitute, most deprived.

"A wise lay woman once remarked to me that Christians ought to be the last person to use the word **deserve**. How quick we are to jump on the welfare recipient who we feel gets something he does not 'deserve.' Have we considered what our 'fair share' would be if we got what we deserved? In a world in which over half the people have an annual income under $200, what do you suppose we **deserve**? In a world largely without electricity, hospitals, televisions, modern highways, what do we deserve? In a world where perhaps half the people work all day to scratch out a meal we would throw away, what is our **fair share**?

"Spend a day visiting a prison, an orphanage, a nursing home, a cancer ward at the hospital, a psychiatric ward at a state mental hospital, a school for the blind, a center for the retarded — then see if you can mumble your complaint to God. Tell him how bad things are with you. Challenge his generosity. Ask for a replay on your life. Demand to have your fair share, what you **deserve**!

"Next time I feel like complaining, I'll take a walk on good legs, look with good eyes at the family God has given me, at my home, my food, my car, and then I think I'll sing a verse of 'Amazing Grace': 'Amazing grace, how sweet the sound that saved a wretch like me . . .' Then I'll try to figure out why God gave me all these blessings. Was it just because he wanted me to have them, or did he have something in mind for me to do with them?"

(Lynn R. Buzzard of the Chr. Medical Soc., in **Christianity Today.**)

Red Deer, Alta. CRC presented excellent news on

MISSIONS

I am writing, says Rev. Evenhouse, to you about the tremendous soul-winning opportunities we have in Japan because of the **power of radio evangelism.**

Every morning (except Sunday) at 6:10 a.m. your Chr. Japan Mission is on the air for ten minutes, with the program **Asa no Kotoba** — "Morning Word".

I wish you could hear the program yourself, even though it is in Japanese. First comes the opening theme, "Jesu, Joy of Man's Desiring," then two hymns, followed by a brief, pleasant talk explaining about how Christianity relates to life, and how a person can become a Christian.

After this message comes a daily Scripture verse called "God's Word for Today," and an invitation to attend one of twenty-one Reformed Churches and Chapels.

How many people listen? Well, a reliable survey indicates that 550,000 tune in Radio Tokyo — and over 100,000 people hear the broadcast every day!

Remember that Tokyo is the world's largest city, with more than 12 million population, and our broadcast reaches into the far areas, and can be heard by a potential 30 million persons.

And who are those that listen? The youngest to write was a boy of nine — the oldest an eighty-four year old man. One was thinking of suicide, many confessed deep moral and spiritual problems.

Our broadcast is one of only two daily Christians programs in all Japan.

Behind this great work is a man who refused to accept defeat — Rev. Henry Bruinooge, a missionary in Japan since 1951.

Won't you support us with your gifts? This program costs $85.00 per day. $25 will pay for distributing 500 copies of a Bible study magazine, $12 will help pay for distributing Bibles and hymnbooklets. Remember the quotas in your church.

★

CAMPUS MINISTRY

(From a classis report in Peterboro, Ont. CRC bulletin):

The Kingston Church requests a Campus Minister to serve at Queens University and other educational institutions. Classis endorses this request which will be presented to the Board of Home Missions (which decides on such things as Campus ministry, upon approval of Synod). Classical financial support is not possible at this time.

★

SUNDAY WORK

(Grande Prairie and La Glace Chr. Ref. Church.)

The consistory also expressed its concern about Sunday work on the part of some of our young men. There is not always a simple solution to this problem in our increasingly industrial society. But some questions should be asked: Are you sure that you have to work on Sundays, or is it the easy way out? Is it merely to gain an extra dollar, or is it your livelihood? And what is the motivation of your company: Is it absolutely necessary for the plant to operate 7 days a week, or is the motive merely economic? These are some of the questions that should be taken into serious consideration before accepting Sunday employment, especially when you have to miss one or more worship services. A final question: Are you sure you cannot find other employment? We hope our members will answer these questions honestly before their God.

DEO GRATIAS

is a completely foreign phrase in our language, literally derived from Latin: DEO (To God) GRATIAS (thanks) (be given!).

May this truly be done, especially next Sunday (Pentecost) when we will remember that God used Canada to set Holland free.

TRY IT

No. 20

A Tin Boiler of the Dutch is being celebrated everywhere in Canada these days.

SOLUTION No. 19:
Absalom (So a lamb)

Beelden van en uit

NEDERLAND

★ ★

LICHT EN SCHADUW

Het is vandaag 4 mei.

De dag waarop Nederland zijn doden herdenkt.

En morgen is het vijf en twintig jaar geleden, dat de Duitse bevelhebber in Nederland capituleerde, nadat het Zuiden en Noorden reeds eerder bevrijd waren. Het bloedvergieten was ten einde, de nachtmerrie voorbij, de honger in z'n ergste vorm bezworen. De Canadese troepen werden toegejuicht en als redders begroet. Bij deze herdenking van vandaag en morgen zijn ook zij weer vertegenwoordigd, al hadden we ons kunnen voorstellen, dat een meer officiële erkenning, b.v. door het zenden van een regeringsdelegatie naar Ottawa, na een kwart-eeuw, op zijn plaats zou zijn geweest. 't Is eigenlijk een beetje bevreemdend, dat de banden tussen deze twee landen officieel niet zijn versterkt. Zeker, tienduizenden Nederlanders vonden in Canada hun tweede vaderland, het bezoek over en weer gaat aan de lopende band, in de Nederlandse pers vindt men tegenover Canada, zulks in tegenstelling met Amerika, een uiterst vriendelijke toon, koningin Juliana vertoeft er, zij 't dan incognito, meermalen, maar toch ... op hoog niveau is er van een speciale vriendschappelijke verhouding niet veel te bemerken, de handelsrelaties zijn niet in sterke mate uitgebreid, van een culturele uitwisseling is weinig sprake.

Men mocht dit alles een tikje anders verwachten, gezien de geweldige inzet, die Canada met opoffering van duizenden gevallenen, in de bevrijding van Nederland voor haar rekening nam. De herdenking is ingezet onder de spreuk: bevrijding! ook vrijheid voor anderen.

Ds. J. Overduin sprak daarover in een oecumenische kerkdienst in de Buurkerk te Utrecht, zondagnamiddag gehouden en via de t.v. uitgezonden. Ontroerend was het woord van Propst dr. H. Grüber van Berlijn, die in goed Nederlands de schuld van zijn volk niet verdoezelde, maar tevens de Christelijke eis van schuldvergiffenis accentueerde.

In de St. Laurenskerk te Rotterdam vindt morgen een plechtige herdenking plaats, waarbij de Koningin en Prins aanwezig zullen zijn en ook in andere steden en op velerlei wijze, o.a. met nationale programma's voor televisie en radio, wordt de 25ste bevrijdingsdag gevierd.

Gevierd? Nationaal?

Er is, zo wordt gezegd, bij de jonge mensen weinig of geen belangstelling en ook ditmaal ontkomt men niet aan de indruk, dat slechts een deel van ons volk bij deze herdenking betrokken wordt.

En niet alles is in deze 25 jaar excelsior gegaan.

In Amsterdam, Nederlands hoofdstad, vindt de plechtigheid niet plaats op de Dam bij het Nationaal Monument, maar op het Museum-plein.

Met schaamte moeten we erkennen, dat Overheid en burgerij wijkt voor de terreur der herrieschoppers, al of niet gestookt door buitenlandse agenten en discipelen van Marcuse.

Van een waarachtige bevrijding, een verlossing uit doodsnood, een stamelende dank aan God, als in die onwerkelijke dagen van 1945, toen men nauwelijks kon geloven dat het waar was, is thans geen sprake. Het is alsof de spreekwoordelijke nuchterheid het Nederlandse volk ontvallen is en door velen in een bepaalde schemertoestand geleefd wordt, die in strijd is met de werkelijkheid. De onmatige critiek op de huidige maatschappij, de eisen die men aan het leven stelt, de afwijzing van gezag en orde, het revolutionair sentiment, de steeds toenemende geestelijke verwarring, zowel in als buiten de kerk, de wantoestanden aan de universiteiten, en zoveel meer werpen een zwarte schaduw op de dagen, die geheel in het teken van psalm 46 zouden moeten staan.

* * *

Het merkwaardige is, dat als het volk met de neus op de feiten wordt gedrukt, de een de ander aankijkt en zegt, och ja, natuurlijk, zo is het.

Jelle Zijlstra, president van de Nederlandse Bank, bereikte dit met zijn jaarverslag van zijn bank. De inflatie ondermijnt de grondslagen van onze maatschappij, zo schreef hij. "De verdere ontwikkeling dit jaar zal leren of de spanningen in de economie zullen worden overwonnen, dan wel of zij ons in 1971 voor ernstiger vraagstukken zullen plaatsen."

Vorig jaar (1969) stegen de prijzen met 7½ procent, de loonsom met 10½ procent. Door de stijging van de sociale premies en de belastingen nam het gemiddeld besteedbaar inkomen van de werknemer met slechts 0.7 procent toe.

Een aantal aanbevelingen houden o.m. in: beperking van de prijsstijging tot een minimum, geen grote loonstijgingen, verhoging van de sociale premies en directe belastingen, geleidelijke vermindering van het begrotingstekort, geen inflatie door de schatkist (d.w.z. te sterk beroep op de kapitaalsmarkt) en een nader bezien op hogere invoerprijzen en verhoging van de B.I.W. (omzetbelasting) wel automatisch via de loon/prijskoppeling in de c.a.o.'s tot hogere lonen mogen leiden.

Er was een merkwaardige eenstemmige instemming met wat professor Zijlstra waarschuwend schreef. In de pers, bij de politieke partijen, bij de vakverenigingen zelfs. Men ziet het gevaar. Wil men er naar handelen?

De grootste twee vakverbonden weigeren in de Sociaal-Economische Raad medewerking aan het loonoverleg uit prestige-overwegin; de K.V.P. en A.R.P. dringen nu al in hun politieke programma's voor 1971 op hogere uitgaven en dus hogere belastingen aan.

Het komt er maar op aan of men de zedelijke moed heeft om het nationaal belang te doen prevaleren boven partij- of vakverenigingstaktiek. Jelle zal wel zien — het liedje hoor je af en toe nog, maar als men zijn waarschuwing in de wind slaat, gaat de inflatiespiraal door.

* * *

Op de Synode der Gereformeerde Kerken is een fors protest opgegaan tegen voorstellen tot verdere schuldbelijdenis inzake de Vrijmaking. Een commissie had voorgesteld om de professoren Schilder en Greydanus posthuum eerherstel te verlenen en nogmaals schuldbelijdenis betreffende het in 1944 gebeurde af te leggen. Daartegen kwamen zowel prof. dr. Herman Ridderbos als prof. dr. G. C. Berkouwer (destijds Synodepraeses) in het geweer.

Het voor ons liggende rapport, dat de zaaksgerechtigheid van 1942-1944 wil verloochenen, heb ik met verbijstering gelezen, aldus Ridderbos.

Berkouwer sprak van een machteloze situatie in die jaren, waaruit geen andere uitweg was.

Met 40 tegen 24 stemmen besloot men deze zaak tijdens deze synode-zitting af te doen en het benoemen van nieuwe deputaten achterwege te laten.

Al het materiaal ligt op tafel, meende prof. Ridderbos. Er is geen gebrek aan kennis, alleen verschil in overtuiging. Anderen wilden uitstel, om geen nieuw verdriet te doen ontstaan. De Synode komt dus nog een extra dag bijeen ter afdoening. Het Confessioneel Beraad komt op 23 mei bijeen. Ook hierover lopen de meningen sterk uiteen. Ds. Vreugdenhil sprak over gewetensnood bij vele Gereformeerden. En de Ned. Herv. Kerk houdt met de Pinksterdagen haar algemene kerkvergadering, waarvan nieuwe perspectieven worden verwacht. De Gereformeerde Bond in deze kerk blijft hiervan afzijdig.

Cn.

INTERNATIONAL HARVESTERS — Pro-Castro youths, 687 of them, leave the freighter Luis Arcos Bergnes at Saint John, New Brunswick, on their return to Canada from Cuba, where they helped harvest some 40,000 tons of sugar cane, it is reported. The group sailed to Cuba in February.

Wij lazen voor U

Ds. Richard Wurmbrand,
BLOED EN TRANEN
1969 Copyright Uitg. "De Banier", Utrecht.
Prijs f 6.50. (104 pp.)

Dit boekje bevat de vertaling van een tweede gesprek, dat Rev. Wurmbrand in 1967 had met een commissie van de Amerikaanse Senaat (het eerste had plaats in 1966). Een indrukwekkend aantal documenten, ten dele gecontroleerde vertalingen van recente Russische kranten-artikelen en -reportages, geeft het werk het karakter van een authentieke bron van inlichtingen aangaande de situatie van de kerk in Rusland en Oost-Europa, en aangaande de officiële en reële houding, die de Communistische regimes ten aanzien van de kerk en van elke vorm van religie innemen.

De officiële houding en de reële blijken nogal uiteen te lopen.

Zowel de Franse theoreticus van de Communistische partij Garaudi als de Amerikaanse Communist Apteker pleiten voor een doorgaande dialoog tussen Christendom en Communisme, bewerend dat samenwerking zeer goed mogelijk is.

Rev. Wurmbrand toont met de stukken aan, dat deze voorgewende samenwerking een fictie is, een politieke stunt; en dat de geloofsvervolging in communistische landen onverminderd doorgaat.

Twee dingen zijn in zijn oog onbegrijpelijk.

Het eerste is, dat de Wereldraad van Kerken met de officiële Russische kerk samenwerkt, geïnfiltreerd als ze is door communisten. Van de vele voorbeelden, die hij geeft, citeer ik alleen de twee volgende: "Deze dialoog, ze is een leugen. En omdat er een toenemende belangstelling is voor dit gesprek, wens ik te zeggen, dat op een zitting van de Wereldraad van Kerken in Genève, aartspriester Borovoi van Rusland gezegd heeft met deze zelfde woorden, dat Rusland een voorbeeld is van "gelukkige samenwerking tussen de communistische revolutie en christenen." Toen heb ik geschreven aan een leider van de Wereldraad van Kerken en ik heb gezegd: "Ik kan wat Borovoi gezegd heeft onderschrijven. Wij hebben onze rug gegeven en zij gaven de zwepen. Wij hebben onze vrijheid gegeven en zij gaven de kerkers. Wij hebben onze kinderen gegeven en zij hadden de vreugde ze op te voeden op de atheistische manier. Wij hebben onze nekken gegeven, en zij gaven er de kogels voor. Dat is de samenwerking geweest." In deze hele Wereldraad is er niemand geweest om deze Borovoi een klap te geven." (blz. 71, 72)
In hetzelfde verband citeer ik wat Rev. Wurmbrand schrijft over ds. Niemöller. Ds. Niemöller is onder ons nog bekend als de moedige Duitse predikant, die verzet bood tegen Hitler. Na de tweede wereldoorlog werd hij bekend om zijn radicaal pacifisme. Rev. Wurmbrand schrijft over hem: "Ik was toevallig in Noorwegen tegelijkertijd met Niemöller, de vice-voorzitter van de Wereldraad van Kerken. Hij kwam naar Noorwegen en had een rooster van preekbeurten. Op de eerste dag zei hij in een interview, dat het communisme geen martelaars meer had gemaakt sinds 1920. Ik antwoordde in de pers en vroeg Niemöller: "Hebt u ooit gehoord van kardinaal Mindszenty? Werd hij gearresteerd voor of na 1920? Hebt u ooit gehoord van kardinaal Beran? Hebt u niet gehoord van Oostduitse protestantse predikanten, predikanten uit uw vaderland, die gearresteerd zijn na 1920? Waarom liegt u?" Toen belde de krant hem op en zei: "U hebt onze kolommen tot uw beschikking om Wurmbrand te beantwoorden." Hij zei: "Ik heb geen tijd." En hoewel hij een programma had van preekbeurten in Noorwegen, ging hij er doodgewoon vandoor." (blz. 94)

Rev. Wurmbrand is ook ontsteld over de Amerikaanse situatie. Hij schrijft op blz. 42: "Ik ben als een naïveling naar Amerika gekomen. Ik geloofde het als men zei: dit is een leider van de Wereldraad of van de Nationale Raad of van de Presbyteriaanse Kerk of van de Lutherse Kerk. Ik geloofde, dat hij een vertegenwoordiger was van Christus op aarde, en ik ging naar hem toe als naar een broeder. Ik vond bij hen niet het medeleven van Christus voor de gemartelde kerk."

En dan vertelt Rev. Wurmbrand verder over de communistische sympathieën, die hij aantrof bij verscheidene predikanten en hij bezigt zelfs deze sterke uitdrukking: "Ik moet zeggen, dat ik in Amerika meer lijd dan ik geleden heb in communistische gevangenissen."

Eén van zijn ondervragers maakte hem opmerkzaam op het feit, dat zeer onlangs een bekend Amerikaans predikant een goed bezochte godsdienstoefening in Joegoslavië had bijgewoond, en dat hieruit toch viel af te leiden dat in dat land godsdienstvrijheid heerst. Het antwoord van Rev. Wurmbrand was zeer merkwaardig.

"Het Evangelie heeft twee kanten. De ene kant is het uitroepen van het koninkrijk Gods, en de andere is de veroordeling van de zonde. Nu zou Herodes Johannes de Doper niet hebben onthoofd, omdat hij zei: "Bekeert u, want het koninkrijk der hemelen is nabij gekomen." Hij onthoofdde hem toen hij zei: "Gij, Herodes, zijt slecht." Jezus werd niet gekruisigd om de Bergrede. Hij werd gekruisigd omdat Hij zei: "Wee u, gij huichelachtige farizeeërs." Maar niet één Amerikaanse prediker, die naar een communistisch land ging, heeft het communisme openlijk veroordeeld. Hij mag dan over Jezus de schoonste dingen in de wereld hebben gezegd, ik heb hun preken beluisterd. Niemand van hen is gekomen om te zeggen "Het communisme is misdadig. U hebt de misdaad begaan van mijn broeders te doden, ik sta aan de zijde van de martelaars en tegenover de onderdrukkers, ik ben voor godsdienstvrijheid." (blz. 84)

Dit boekje is niet enkel up to date en interessant.

Het is de kreet van een gewond mens, die de lidtekenen van Christus in zijn lichaam draagt en roept als eens Jeremia deed: "O land, hoor des Heren woord."

In de grote Gereformeerde pers van Nederland (ds. Rullmann in het Ger. Weekblad en dr. Van Swigchem in de Amsterdamse Kerkbode) is Rev. Wurmbrand als een in elk geval zeer eenzijdig berichtgever aan de kaak gesteld; maar de door hem genoemde feiten (en het zijn er niet weinige) zijn niet weerlegd.

Wij moeten weten van "het lijden van onze broederschap in de wereld" (1 Petr. 5:9) om voor onze vervolgde medechristenen te kunnen bidden; de boeken van Rev. Wurmbrand zijn hiervoor onmisbaar.

Louis Praamsma.

Koop bij de adverteerders in ons blad.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

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U zult genieten van de genoegens van een zwembad, een moderne bioscoop, dagelijkse concerten, avonddansen, ongeëvenaarde bediening en voortreffelijke internationale keuken.

En er is een schaakzaal, kinderzaal, leeszaal en een bibliotheek om niet te spreken van al de gezellige bars.

Komt allen aan boord voor overzee! Boek thans de passage van Uw leven.

Rondreizen met gidsen staan U ter beschikking aan alle Europese havens.

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Thanks to the Lord, Who has enriched our family with the birth of another daughter:

MARSHA LYNN

Born April 19, 1970.

A sister for Hetty, Jack, Patty, Andy, Wilbur, Gregory, Janice, Robert, and Betti-Jo.

Homer & Betty Oudman (nee Aasman).

Box 550, Taber, Alberta.

Grateful to the Lord, we announce the birth of our son

JONATHAN MARK

A brother for Harvey, Edward and Annetta.

John and Tena Bremer (VanderVelde).

1316 Beaufort Drive, Burlington, Ont.

May 7, 1970.

Mr. and Mrs. John Hanegraaff of 507 Stuart Ave., Crookston, Minnesota, U.S.A. are pleased to announce the marriage of their daughter

JOANNE

to

Mr. WARREN LAMMERS

son of Mr. and Mrs. John W. Lammers of Alto, Wisconsin, U.S.A.

The wedding took place on Saturday, May 16, 1970 at 6 p.m. at the Alto Christian Reformed Church, Alto, Wisconsin.

Address: 16108 S. Park, South Holland, Illinois, 60473.

Mr. & Mrs. Henry J. Visser are pleased to announce the forthcoming marriage of their daughter

JEANETTE

to

Mr. HARRY KERSSIES

son of Mr. & Mrs. H. Kerssies of Jerseyville, Ont. on Friday, the 5th of June, 1970 at 8 P.M. in the West Leonard Chr. Ref. Church, Grand Rapids, Mich.

Revs. James R. Kok and John Kerssies officiating.

Reception following.

Future Address: R.R. # 1, Jerseyville, Ont.

Mr. & Mrs. W. C. De Vries are pleased to announce the forthcoming marriage of their daughter

SONJA CATHARINA

to

ALBERT HORZELENBERG

son of Mr. & Mrs. J. Horzelenberg.

The wedding will take place D.V. on Saturday, June 6th, 1970 at 4.30 P.M. in the Immanuel Chr. Ref. Church, corner Mohawk Rd. and West 5th St., Hamilton, Ont.

Rev. J. Quartel officiating.

Future address: 98 King St. W., Apt. 7, Stoney Creek, Ont.

493 West 5th St., Hamilton, Ont.

Mr. and Mrs. G. J. Stegeman are happy to announce the forthcoming marriage of their daughter

ANNE

to

Mr. GARY VAN EYK

son of Mr. and Mrs. L. W. Van Eyk of Hagersville.

The ceremony will take place on Saturday, the sixth of June, nineteen hundred and seventy, in the Second Christian Reformed Church of Toronto.

Rev. J. J. Byker officiating.

24 King Street, Picton, Ontario.

Richard Reitsma with Margie Ruffin and Joe Reitsma with Alice Brinkman want to tell you about the happy occasion coming up for them.

RICHARD,

son of Thys and Japke Reitsma, of Newcastle, Ontario, and

MARGIE,

daughter of Dirk and Ali Brinkson, Mississippi, will, the Lord willing, be joined in one on May 23, 1970 in Murphysboro, Illinois.

JOE,

also the son of Thys and Japke Reitsma, and

ALICE,

daughter of Dirk and Ali Brinkman of Bowmanville, Ontario will, the Lord willing, be joined in one on June 14, 1970.

Joe and Alice's temporary mailing address will be R.R. # 1, Bowmanville, Ontario.

Richard and Margie's home, after May 23, will be 1352 Marshall Street, Grand Rapids, Michigan, 49507, U.S.A.

Mr. & Mrs. D. REEMEYER
R.R. 2, Copetown, Ont.

wish to thank everyone who sent cards, flowers and gifts on the occasion of their 50th wedding anniversary.

Op 12 mei 1970 hebben wij met onze geliefde ouders en grootouders

PIETER VELLENGA
PIETJE VELLENGA—VAN DIJK

de dag herdacht waarop zij 50 jaar geleden in het huwelijk werden verbonden.

Moge de Here hen nabij zijn in de komende jaren, is de wens van hun dankbare kinderen en kleinkinderen.

Ted and Ank Vellenga, Muskegon, Mich., U.S.A.
Ann en Bill Spoelstra, Hamilton, Ont.
John en Ann Vellenga, Smithville, Ont.
Piet en Sylvia Vellenga, Stoney Creek, Ont.
Clara en Elco Brouwer, Escondido, Calif., U.S.A.
en 27 kleinkinderen.

R.R. 1, Smithville, Ont.

On May 15th, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

GERRIT VAN DONKERSGOED
and
LUBERTA VAN DONKERSGOED—VAN SLIGTENHORST

the occasion of their 45th wedding anniversary.

That the Lord will spare and guide them in the years to come, is the wish of their thankful children & grandchildren.

Gijs & Mijnie van Donkersgoed, Gowanstown, Ont.
Gert & Annie van Donkersgoed. Moorefield, Ont.
Tony & Janet Möhle, Moorefield, Ont.
Bert & Grace van Donkersgoed. Brandon, Man.
Tony & Gerrie van Hell, Dunnville, Ont.
Aalt & Ann van Donkersgoed, Gowanstown, Ont.
Klaas van Donkersgoed, Moorefield, Ont.
And 28 grandchildren.

Happy and thankful we hope to celebrate with our dear parents and grandparents

EGBERT KRONEMEIJER
and
SIETSKE KRONEMEIJER—v. d. WOUDE

their 40th wedding anniversary on May 23, 1970.

Psalm 150:6.

John & Helen DeVries, Holland, Mich.
Jaap & Jannie Heijligers, Aalst.
Dick & Connie Kronemeijer, Smithers, B.C.
Dick & Geke Broer, Zeven, Germany.
Jaap & Rens Kronemeijer, Waskemeer.
Lieneke & Thijs, Utrecht.
Fokke & Leni Kronemeijer, Waskemeer.
Jos & Anneke Rijksen, Utrecht.
Andries & Roelie v. d. Meulen, Drachten.
Evert & Sietske Kronemeijer, Nieuwkoop.
Tjallie Kronemeijer, Drachten.
Wil & Boukje, Groningen.
23 grandchildren.

Open house Saturday, May 23, 1970, 3-5 p.m.
151 East 18th Street, Holland, Michigan 49423, U.S.A.

Soli Deo Gloria

1925 — 1970

On May the seventh, we celebrated the 45th wedding anniversary of our beloved parents and grandparents

HERMAN PETER SCHURINGA
and
GRACE SCHURINGA, nee VAN TIL

May the Lord continue to bless and spare them for many more years to come.

Rexdale, Ont.: Garry and Ann Broos.
Montreal, Que.: Hans and Trudy Uittenbosch.
Brampton, Ont.: Andy and Rita Knibbe.
Rexdale, Ont.: Joe and Mary Schuringa.
Rexdale, Ont.: Fred and Ann Schuringa, and their 20 grandchildren.

Woodstock, Ontario.

On May 14th, 1970 we celebrated with our dear parents and grandparents

GERRIT BROUWER
and
HILDEGARD THEKLA ANTONIA BROUWER—POMAHAC

their 40th wedding anniversary.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Ps. 121:8.

We praise the Lord who has blessed us with God fearing parents and pray that they may be spared for many more years.

Their thankful children:
Nan and Karl VanderVeen.
Bert and Janny Brouwer.
Willemien and John Overweg.
Theresa and Henk Vandekamp.
Janny and Hans Verbeek.
Johnny Brouwer.
Stuart Brouwer.
and grandchildren.

92 Hatter Street, Kingston, Ont.

On May 15, 1970 our dear parents

ANDREW BANGA
and
LUCY BANGA (VANDER VEEN)

celebrated their 40th wedding anniversary.

That the Lord may bless them for each other and for us in the years to come, is the wish of their thankful children and grandchildren.

Lou and Greta, Linda, Nancy and Andy.
Alard and Lubbie, Julie and Andrew.
Lambert and Alice.
John and Audrey, Walter.

R.R. # 3, Carrying Place, Ont.

With much thankfulness and gratitude to God we hope to celebrate with our dear parents

EELKE DE JONG
and
DOETJE DE JONG—VANDER HEIDE

on May 16, 1970 their 40th wedding anniversary.

That the Lord may spare them and continue to bless them for each other and for us, is the wish of their children.

Dave & Brenda De Jong, Lacombe.
Siemen & Henny Leenstra, Lacombe.
Steward & Margret De Jong, Chesterville.
Jacob & Tina De Schiffart, Red Deer.
Simon & Wilma Bennik, Calgary.
Meeuwes & Janet Zwaneveld, Lacombe.
Bert & Agnes Brouwer, Terrace.
and 26 grandchildren.

R.R. 3, Lacombe, Alta.

1935 — 1970

With thankfulness to our God we remembered the 35th wedding anniversary of our dear parents and grandparents

JACOBUS DIRK KLOET
and
PIETERNELLA JEANETTE KLOET, nee SCHERSS

on May 9th, 1970.

Martin and Marilyn Kloet.
Ann and Frits Schuringa.
John and Trudy Kloet.
Leny and Harry Blyleven.
Adri and Ann Kloet.
Hans and Teena Kloet.
Pete and Rita.
George and Alice.
And 18 grandchildren.

R.R. 1, Jarvis, Ont.

1930 — 1970

With thankfulness to God, we hope to celebrate the 40th wedding anniversary of our parents and grandparents

WILLEM BUITENWERF
and
TEUNTJE BUITENWERF (nee VAN DEN AKKER)

on May 21st, 1970.

That the Lord may be near unto them in the years to come, is the prayerful wish of their children and grandchildren.

St. Catharines, Ont.: Jack and Menny Buitenwerf, Bill, George, Dorothy, Elaine, Peter.
Richmond, B.C.: Bill and Tina Buitenwerf, Anna-Marie, William, Patricia.
St. Catharines, Ont.: Evert and Nellie Prinsen, Wilma, Bernie and Evelyn, Elizabeth.
St. Catharines, Ont.: Earl and Ena Prudhomme.

Open house will be held at 269 Lakeshore Rd., St. Catharines, on May 23rd, 7:30-10 P.M.

On May 30th, 1970, the Lord willing, we hope to celebrate with our parents and grandparents

JOHN LISE
and
JANE LISE (TIENKAMP)

the occasion of their 40th wedding anniversary.

"Thy love divine has led them in the past,
In this free land by Thee their lot was cast."

Their thankful children:
Jessie and Cor Jansen van Doorn, Clarkson, Ont.
Alice and George Klasen, Moorefield, Ont.
Joanne and William Wiersma, Hamilton, Ont.
Margareth and Gerald v. d. Kooi, Clarkson, Ont.
Diane and Pete De Vos, Newcastle, Ont.
John Lise, Moorefield.
Max and Jeanne Lise, Grand Rapids, Mich.
Henry and Louise Lise, Oshawa, Ont.
and 24 grandchildren.

Reception from 2 to 4 in the Drayton Christian Ref. Church.

1935 — 1970

On May 11, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

LIEUWE DAM
and
RENSKE DAM, nee BOS

the occasion of their 35th wedding anniversary.

That the Lord may bless them and spare them for many years to come, is the wish of their thankful children and grandchildren.

Niagara on the Lake, Ont.: Peter and Eileen Dam, Louis, Sherry, Renita, and Andrew.
Jordan Station, Ont.: Elsie and Jim Heida, Renee, Margie, Terry, Louis, James Jr.
Hamilton, Ont.: Jack and Edith Dam, Emily en Jeffrey.
Mount Hope, Ont.: Frank and Thea Dam, Ricky and Teresa.
Wellandport, Ont.: Katie and William Vanderwier, Uegene and Louis.
Niagara Falls, Ont.: Cecil and Sybrich Dam.
Beamsville, Ont.: Donald Dam.

With much thankfulness and gratitude to God, we hope to celebrate with our parents and grandparents

ANNE S. YPMA
and
MINKE YPMA—GREIDANUS

their 35th wedding anniversary on May 16th, 1970.

That the Lord may continue to bless them for each other, and for us, as He has done in the past, is the wish of their children.

Murillo, Ont.: Patsy & Klaas Linker, Terry, Melinda, Janice, Allan.
Jordan, Ont.: George & Aafke Ypma, Jane, Arnold, Marilyn, Jo-Ann.
Thunder Bay, Ont.: Siebe & Martje Ypma, Albert, Florence.
Fenwick, Ont.: Jake & Pia Ypma.
Thunder Bay, Ont.: Louis. Elizabeth. Catherine.

R.R. # 1, Thunder Bay, P.S. "F", Ont.

On May the 16th, 1970 we celebrated with our parents and grandparents

WIEGER SIKKEMA
and
FETJE SIKKEMA—VANDERMEER

their 35th wedding anniversary.

It is our wish that God will keep them for each other and us for many years to come.

Their children
Stirling, Ont.: Edward and Janny Klompmaker, Francine, John, Annette, William,
Kingston, Ont.: Bernard and Shirley Sikkema, Bernie, William, Christina, Stephen.
Arnold Sikkema, at home.
Dick Kooistra, friend.

67 Orchard Drive, Belleville, Ont.

On May 23, 1970, D.V., we hope to celebrate with our parents

DOUWE BRUINSMA
MARIE BRUINSMA—LANTINGA

the occasion of their 35th wedding anniversary.

Their thankful children,
Hinke & Jim Bakelaar.
Fred & Jane.
Greta & Henk Amsinga.
Cecil & Diane.
Fred & Marilyn.
Charlie & Lynda.
Sid & Mona.
Irene & Peter Ott.
19 grandchildren.

R.R. 2, Clinton, Ontario.

With much thankfulness and gratitude to God, we hope to celebrate with our dear parents, and grandparents,

SOLKE VANDER BORGH
and
GRACE CATHERINE VANDER BORGH—OLDENZIEL

their 35th wedding anniversary on May 29, 1970.

May the Lord sustain them richly with His grace in the years to come.

Their thankful children
Calgary, Alta.: Jean & Adrian Van Geest.
Grand Rapids, Mich.: John & Winnie Vander Borgh.
Listowel, Ont.: Herman & Marjorie Vander Borgh.
Strathroy, Ont.: Netty & Jerry Kiers.
Strathroy, Ont.: Rita Vander Borgh.
and 10 grandchildren.

175 Caradoc St. S., Strathroy, Ont.

"Open House" will be held from 3 p.m.-5 p.m. on Saturday, May 30, 1970, in the sideroom of the East Christian Reformed Church of Strathroy, Ont.

1940 — 1970

On May 30, 1970, the Lord willing, we hope to celebrate with our parents and grandparents

BINDERT KLAAS DE HAAN
and
TRIJNTJE DE HAAN, nee TUINSTRA

the occasion of their 30th wedding anniversary.

That God will always bless you in His loving way,

And fill your heart with gladness through every passing day.

May the Lord bless them for each other and for us in the years to come, as He has done in the past, is the prayerful wish of their thankful children and grandchildren:

Evelyn and Peter Spyker, Welland, Ont.
Marjorie and Ralph Norg, Stevensville, Ont.
Tess and Ike Langedoen, St. Catharines, Ont.
Bess and Chris Vanderwal, Niagara Falls, Ont.
Seymour de Haan, Stevensville, Ont.
and 9 grandchildren.

Stevensville, Ont.

With thankfulness and gratitude to God, we hope to celebrate the 30th wedding anniversary of our beloved parents and grandparents

WYTSE WASSENAAR
and
SIETSKE WASSENAAR—VAN DER BIJ

on May 30, 1970, D.V.

That our Lord may sustain them richly with His grace in the years to come, is the wish of their thankful children and grandchildren.

Peter and Joanne Wassenaar, Jeanette, Sharon & Connie.
Louis and Sandra Wassenaar, William.
John Wassenaar.

R.R. # 2, "F", Thunder Bay, Ontario.

On May 31st, 1970, the Lord willing, we hope to celebrate with our parents and grandparents,

ROBERT (BROER) HIEMSTRA
and
EKE HIEMSTRA (BOERSMA)

the occasion of their 30th wedding anniversary.

Our sincere hope is that the Lord will continue to bless them as He has in the past.

John and Betty Veenendaal, Renée and Derek, Sarnia, Ont.
Frank and Vicki Kap, Noelle and John, Sarnia, Ont.
Ralph and Terri Pittaro, London, Ont.
Harry Hiemstra, Sarnia, Ont.
Ken Hiemstra, Prince Rupert, B.C.

112 N. Forsyth, Sarnia, Ont.

Op 11 april 1970 behaagde het de Here plotseling tot Zich te nemen onze geliefde vader en grootvader

JEREMIAS WILHELMUS WESSELIUS,

op de leeftijd van bijna 77 jaar, echtgenoot van J. J. Wesselius—De Blaeij.

Maassluis, Ned.: C. A. Wesselius, P. H. Wesselius—Tukker.
Oak Park, U.S.A.: D. C. Wesselius.
Abbenes, Ned.: C. Wesselius.
Brandon, Man.: A. Wesselius, M. Wesselius—Malipaard.
Alphen a/d Rijn, Ned.: C. Wesselius, A. Wesselius—van Stam.
Shilo, Man.: J. W. Wesselius, D. Wesselius—Te Hennepe.
Abbenes, Ned.: G. Wesselius.
En 16 kleinkinderen.

Lisserweg 20, Abbenes, Haarlemmermeer.

NETTE VROUW,

45, met dochter, wenst in kennis te komen met man tussen 45 en 50. 1 of 2 kinderen geen bezwaar. Brieven onder letter 2262, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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On beautiful Lake Simcoe, 2 and 3 bedrooms, with inside conveniences. Fishing, swimming, boating. Large playground. 1½ miles from Chr. Ref. Church. Call 705-326-4131 or write Maple Leaf Cottages, 640 High Street, Orillia, Ont. Wm. Vanderheide - Henry Zwiers.

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Christian middle aged man would like to

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with Christian middle aged lady, anywhere in Canada. Letters under # 2261, to Calvinist-Contact, PO. Box 312, Station B, Hamilton, Ont.

A Christian gentleman wishes to

CORRESPOND AND MEET

lady between 35 to 45 years of age. Send letter with photograph to # 2260, Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

Gentleman in B.C., own business, would like to

MEET

sincere girl, between 25-35 yrs. Snap if possible. Letters No. 2259, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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ROOM AND BOARD?

There is a nice place in Hamilton available. Phone 385-1802.

MORE CLASSIFIED ADS ON PAGE 11

Crippled Child

Faithfully you attend this "special" school.
Your parents carry you,
The busdriver carries you,
The teacher carries you.
Jerking movements of your body,
Aimless rolling of your head,
Eyes that can't focus.
There now, your wheelchair is waiting,
Careful now, you're getting heavy,
Fasten the belt,
Adjust the straps,
It's a nice day, isn't it?

— — — — —

I see anxious parents,
"Doctor, what's his future?
Is it hopeless?"

— — — — —

I have a vision.
I see him running,
I hear a voice:
"Suffer little children."
And the wolf plays with the lamb.

— — — — —

Will he be there? B. Hosmar

Ecological Reflections

Rodney W. Westveer *

Anyone writing about ecology from a Christian perspective must refer to the "cultural mandate," God's words to newly made man, "Be fruitful, multiply, fill the earth . . . and have dominion over it." Man has been faithful to his mandate, in the past few decades with a vengeance. It has been a dominion, unfortunately, that often lacked a sense of stewardship, becoming despotism, exploration. Nature, it was assumed, had no rights that needed consideration, no purpose other than to satisfy the growing needs of mankind.

Questions, however, are being raised about these "needs" of man. Man is being seen rushing much too rapidly in a merely practical, technological direction. What about the psychological and spiritual needs of man? Might there be value in just looking at the moon, rather than reaching it? Is a growing thing valuable only when consumed or can it just be viewed? Loren Eiseley, eloquent spokesman for a more holistic view, puts it: "I . . . want to look at this natural world both from the empirical point of view and from one which also takes into account that sense of awe and marvel which is a part of man's primitive heritage, and without which man would not be man . . . For many of us the Biblical bush still burns and there is a deep mystery in the heart of a simple seed."

To be sure, man cannot be reduced to the mere level of a thing. With others, I wish to maintain the dignity and ability of man, his responsibility to manage his earthly house (from the Greek word "oikos," the same root word for "ecology"). I believe, however, that man has to see himself as much more a part of his house. After all, the same Christian account which relates the cultural mandate teaches that man in one part of his creation, is from the earth. Man cannot afford to run that house from the outside, in a haughty, detached manner. For this issue concerning our environmental crisis I should like to share what I see as some Christian reflections that point toward solution, some biblical emphases too long neglected.

Christianity affirms in its creation account that all things were made good. Granted the entrance of sin and its subsequent results which must be considered, later in the same record it is still affirmed that "everything God has created is good." I suggest that that requires an attitude of concern and involvement much more positive than Christians have often demonstrated.

Christianity affirms the importance of this earth and the material. It is dangerously incomplete Christianity that emphasizes saving souls out of this terrible world, speaking solely of the hope of that better world to come. Significantly, the Christian text book describes that future life as consisting of a new EARTH (as well as heaven), the inhabitants of which will have new BODIES. To insure this future life the God of salvation did not speak from outside but became human on this earth, living and dying in a body. It appears that the Bible views the earth and the physical with more importance than have many Christians.

Essential to the Christian message is a hope of final renewal. All things become new is the conclusion of the great redemptive drama. Man, as co-actor with God in this drama, must give serious thought to his involvement in the more mundane aspects of the drama.

Furthermore, the Christian faith offers resources of love and concern, a caring for others beyond oneself. Admittedly these attitudes are often only faintly expressed. But obviously there are the needed counter attitudes to the selfishness and short-sightedness which lie at the root of our ecological crisis. We are keepers of our brother, however distant he may be; yes, even of those who are not yet on the scene. We are also nature's keeper, a responsibility not yet fully faced. We must develop an ethic of man's relation to nature. I am convinced that Christian perspective and commitment provide the power to move in these directions.

Hopefully, in these pursuits we can move to a more symbolic definition of nature, a renewed sense of the numinous or miraculous in the world around us. It seems that only a few storms and earthquakes are still "acts of God." Is that all, my friend? It wasn't for the psalmist. In glowing expressions about nature he reflects an openess to nature, listening to the voice of nature's creator. It wasn't for Jesus, who used birds and flowers to proclaim his message, even as the ant in the old testament is a lesson to the sluggard.

Pascal has wisely observed that "what we make natural, we destroy." This is true of our technological approach to our world. We must understand how everything functions. Feverish is our investigation. And though surely important, neglected so very often is the question of "why," what is this or that really saying?

Christianity can help us recapture the insight that nature speaks a language to and for its creator. Man must learn to listen. The rainbow is an example. Yes, we now know the natural reasons for its gracing the sky. But there is more. Do we also hear its wonderful message of promise and hope?

* The Rev. Mr. Westveer is Chairman of the Cooperative Campus Ministry Council at Grand Valley State College, Allendale, Michigan. (Reprinted by permission).

Reformed Church in South Africa Sends Letters of Advice to Dutch Sister Church

(Potchefstroom, S.A.) The National Synod of the Reformed Church of South Africa (GK) formulated a letter to be sent to the Reformed Churches in the Netherlands concerning ecumenical relationships. The occasion for the letter was the declaration of the Dutch churches that there is no decisive reason not to join the World Council of Churches and their request that 'sister' churches offer them advice. In the meantime, before the National Synod of the Afrikaner church met, the Reformed Churches in the Netherlands decided to apply for membership in the WCC. The National Synod of the South African Church meets every four years.

A report to the National Synod provided the background for its letter. It stated that unity among churches can take place only on the basis of agreement in confession and church polity. However, in discussions among separated churches the confession cannot function as the basis. In such dicussions the basis should be the Scripture with its normative authority. The discussion thus becomes an appeal to the Scriptures.

The report stated that membership in an ecumenical body implies the closest connection and mutual participation, for the church is unique in character and cannot become a part of an organization that bears a non-ecclesiastical character or stamp. Membership therefore in an **ecclesiastical** ecumenical body means that the church enters into a church relationship.

The Afrikaner Synod found that the Dutch churches had not given attention to the question whether a church may join with churches which they cannot accept as true churches. Union with God and His Word is an exclusive thing and does not tolerate union with those who reject the truth of the Word. The implications of membership in the WCC have not been adequately presented in such points as (1) a member church accepts its part of the responsibility for maintaining the **fellowship** of the churches; (2) in joining, a member church agrees to enter into a **brotherly** relationship with other churches; (3) membership implies the acceptance of the solidarity of the churches.

The Synod drew attention to the ambivalent character of the WCC. On the one hand it is a council of churches which functions as an instrument of the churches for their common witness and action. On the other hand it is more than such an instrument, for it stands ready to be the 'voice of the one church.' Thus the various departments of the WCC cover the entire calling of the church.

The Synod felt also that there is a religious ground motive operative in the World Council that is not derived from the Scripture but from current humanism. This appears in the idea that we must proceed from the present contingent situation of separated churches to the unity of the church. The things that are certain (Scripture, confession and church polity) are considered devisive factors.

The Synod noted further the lack of an authoritative body in the WCC to determine whether its Basis functions in the member churches. As a result, departure from the truth cannot be considered as a cause for division. The restoration of unity, therefore, is not sought reformationally but in the way of going together as separated churches toward the one united church.

The conclusion that the Reformed Church of South Africa drew from its study is that there is decisive reason why a Reformed church should not join the World Council of Churches. (RES)

ANTI-"CHOKE" DEVICE—A new mechanical anti-pollution device is installed in car in New York. The device, manufactured by Dorado Research, mechanically mixes a quantity of auxiliary air with unmixed hydrocarbons in the fuel-air mixture before the fuel is burned, cutting down pollution output from a single auto by as much as 90 per cent, it's said.

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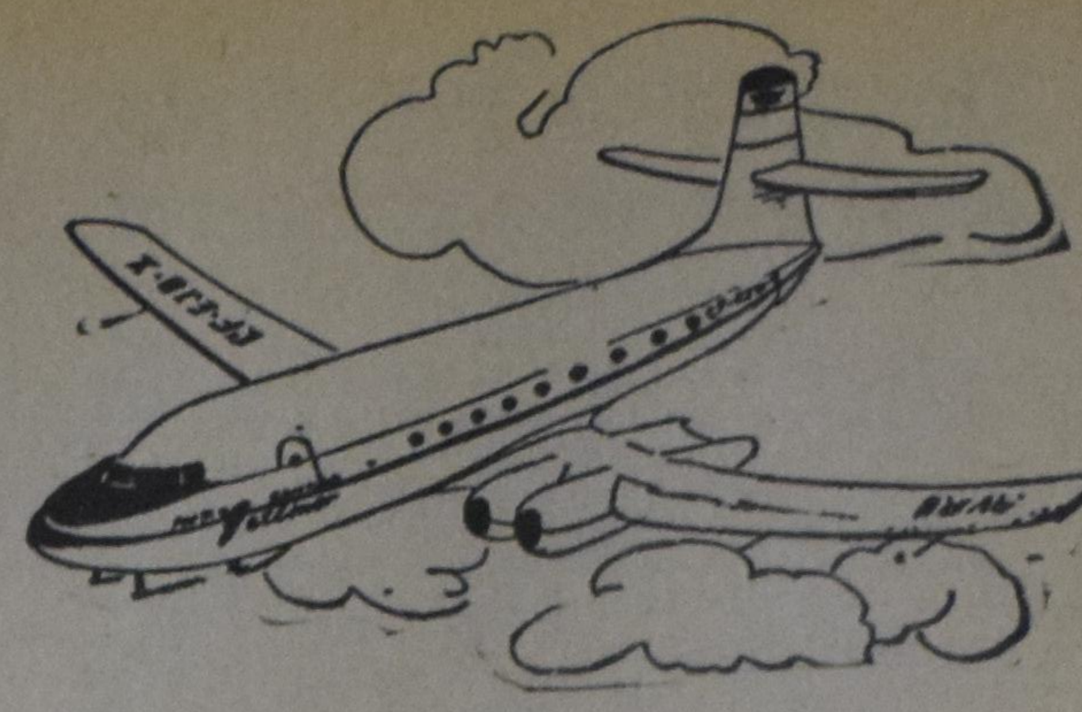


LOST CHANCES

by John F. Hayes

(Canadian Scene) — On April 18, 1950, spectators gathered at Idlewild Airport in New York to welcome the Avro Jetliner which had flown from Toronto, Ontario, in half the time required by the conventional aeroplanes of the day. Then the sleek ship flew from New York to Chicago in one hour and fifty-two minutes, at a speed of 459 miles per hour. Pure jets were still on the drawing boards in the United States, and now Canada had one speeding through North American skies.

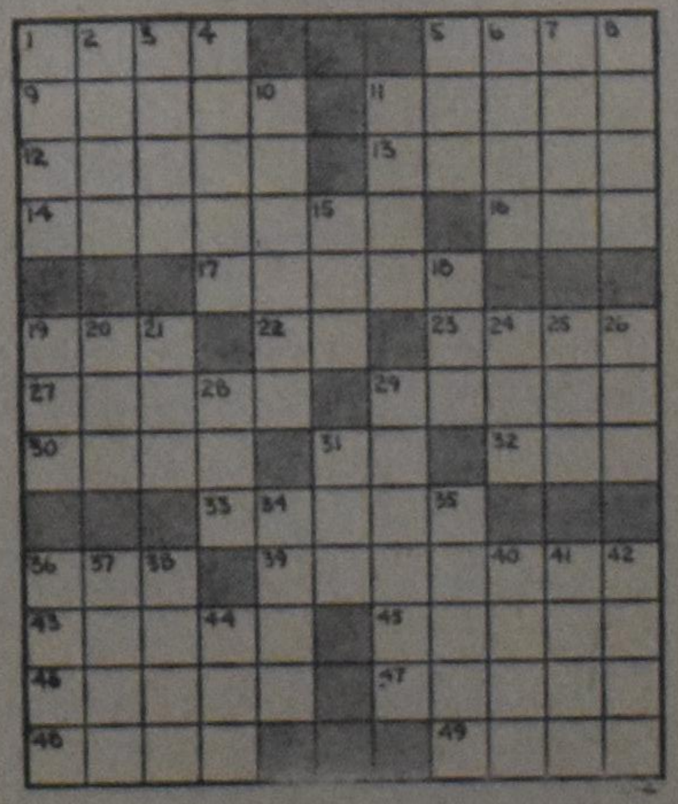
At this spectacular moment in aviation history, Canada missed the opportunity to take the lead. The new Jetliner was simple to operate, needed little maintenance, and was cheap to build. But it was abandoned, even when National Airlines in the United States was ready to place an order for four of the machines. Designed by James Floyd, who had come to Canada from England, the famous Jetliner languished. Floyd was awarded the Wright Medal for his work, the first non-American to take this 'Nobel Prize' of the aviation world. In 1951 work on the second Jetliner was stopped. Then the original Jetliner was scrapped. A brilliant Canadian achievement fell by the wayside while the Canadian Government ordered two British Comet jet transports. Politics, people said, and they were probably right. The first jet aeroplane in North America was broken up and with it went Canada's chance to create a jet aircraft industry.

So often, Canada has lost the fruits of its best minds. The famous electron-microscope, believed to be the world's major contribution to medical technology, was perfected and proven in Toronto, only to become the product of enterprising American manufacturers. The magnificent Arrow, Canadian designed and built jet fighter plane, was scrapped in 1958, and a priceless pool of talent was lost to Canada as American firms snapped up the men who had built the best fighter plane to have appeared. Time and again, Canadian genius in technological areas has been ignored by Canada, only to be recognized by our alert neighbour. It is significant that many key posts in the space program in the United States are held by Canadians who must have found Canada somewhat indifferent to their wisdom and skills.

CROSSWORD PUZZLE

ACROSS
1. Communication
5. Carpet surface (pl.)
9. S-shaped moldings
11. Cooking odor
12. Silk scarf (Eccl.)
13. Monastery
14. Chooses
16. Unclose (poet.)
17. Songs for two
19. Perform
22. Musical note
23. French river
27. Outlaw's hang-up
29. Great Lake
30. Arrow poison
31. Norse god
32. Old times
33. Kind of terrier
36. Observe
39. Reduced in rank
43. Furious (inf.)
45. Sultan's decree
46. Regions
47. Slight color
48. Gull
49. Grows old

DOWN
1. Courts
2. Monster
3. Genuine
4. Erased (print.)
5. Quintessence
6. Pulpit
7. Chirp
8. Eyelid ill (var.)
10. Safe
11. Rapid
15. Golf peg
18. French coin
19. Cuckoo
20. Dupe (sl.)
21. Part of foot
24. Anger
25. Peruvian coin
26. Finis
28. Dry
29. Eremite
31. Contend for
34. Affixes
35. Undershot waterwheel
36. Bed board
37. Ireland
38. Always
40. Sharp flavor
41. Border
42. Letter (pl.)
44. —— Fleming, author



SOLUTION to previous Crossword Puzzle

MORE SUBSCRIBERS

is a must for the expansion of our paper. Would you lend us a helping hand?

The problem with drugs is people who use them

By KEITH KNIGHT

Drugs are part of our society, like shopping plazas. Is that good or bad? I don't know but the fact remains that people — our kind of people within the "Reformed" framework — are using them. And many of these can be considered very mature, intelligent people.

While significant statistics about the number of users in our Christian elementary, secondary and post-secondary schools are not readily available, there is strong evidence through chats with students and teachers that a serious drug problem does exist within our own "little world".

A few basic comments on drugs: Do you know that caffeine (found in coffee) is a drug? Do you know some people misuse aspirin, a drug? Do you know that a non-prescription pill is presently on the market which will calm all the inner tensions that this big bad world will give you?

Do you know this is the Drug Age, where so many people, instead of willing themselves to sleep, or willing themselves to study, or exerting their will to take off pounds, use drugs to do the work for them?

And how about this hypocracy: in a society where drugs such as hashish (from the hemp) and marijuana (from the weed) and LSD (one of the hallucinogens) are illegal, you can buy books on how to grow marijuana. How to roll it. How to smoke it, etc.

Drugs are something outside yourself that you can take in to change you in some way. Probably the change most desired is one of mood — you get "high". And one of perception — your perception is changed, intensified and some would say expanded.

The majority of drug takers, according to recent studies which have been carried out by the Drug Addiction Research Foundation, are people who don't care whether or not they break the law: Rebels, maladjusts, emotionally disturbed young and immature people make up one group.

Another large segment is made up of people who consider the law to be ridiculous and they feel it is okay to use drugs. They're careful. Most are older than the first group. They feel they're mature in their use of drugs and they feel they benefit from it. This group includes adults, professional people, intellectuals and businessmen.

In their "right-now" generation that grew out of the Psychedelic thing and the love-hippie thing, grass (marijuana), hash and, to a much lesser degree, LSD are in and heroine and other hard narcotics such as speed (amphetamines) and glue, etc. are out.

A third class of drug people are the radical drug trippers. They explore their heads on LSD trips the same as early explorers searched for their "new world".

"As far as I know," says Stephen Lane who spent four years in the Vancouver and Toronto drug scenes, "the saying that once you smoke marijuana, you'll go to hash, then to LSD, then heroin is dead news. The mature person takes the drugs he wants to. He isn't swallowed up by the monster called DRUG! And all the people I know spell heroin B-A-D!"

Drugs are basically a social-cultural thing, he says. "You take drugs because you learned about them from your culture, from people you meet, friends, from the waves and waves of information floating around your head.

"I was on Queen St., in downtown Toronto, the other day, and a middle-aged man, smelling heavily of alcohol, came into a store that I was in. He wanted a can of dog food to eat.

Stephen continued: "Yet I don't believe in abolishing alcohol, any more than I believe in abolishing cars because plenty of people die under their wheels. I believe in people: educated, healthy, mature people, doing whatever they know they can handle, maturely."

Education on all drugs is necessary, together with more research on drugs and their effects on the user. And the stress must be put upon individual maturity, the same as the stress for maturity is put upon the car driver. After all, there is nothing more potentially dangerous than a car that goes a hundred miles per hour and kills a person in seconds.

There should be road signs for drug users. And speed limits. And certainly education.

When asked whether or not there is a drug problem, one young student thought a moment, then said: No, we have a problem with the people who let drugs use them.

A current issue of the Canadian Medical Association Journal cites studies in Toronto and London, Ont. to show how high school students are becoming more attracted to amphetamines (pep pills) or speed.

In a study of "speed" use in North America, members of the Alcoholism and Drug Addiction Research Foundation note a Toronto survey indicating that 7.3 per cent of students between grades 7 and 13 had used some sort of stimulant in the previous six months with 5 per cent of students in similar grades in Vancouver, B.C. also using some form of stimulant.

Facts recently released by the foundation provided some staggering figures for the consumption of alcohol by elementary school children.

Twenty-three per cent of Grade 7 students which were surveyed by the foundation said that they have used alcohol at least once per month during the preceding six months. For Grade 9, the figure was nearly 42 per cent.

In Ontario, about three-quarters of the population over the age of 15 uses alcoholic beverages to some extent. The vast majority of Canadian drinkers, according to the foundation, drink no more than an average of three pints of beer a day, or their equivalent in wine or spirits.

Drugs are real and they require a considerable amount of research on the part of the parent and the children. Even the simplest of drugs, such as aspirin, need careful attention to prevent eventual addiction.

The theories of prayer are commonly accepted but the practice of prayer is scantily enjoyed.

•

Men do not reject the Bible because is contradicts itself but because it contradicts them.

•

Lambert Huizingh

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•

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Twenty-two Countries Represented in Record Attendance at Opening of Third International Communications Congress

Three hundred delegates from twenty-two nations opened the Third International Communication Congress here in Tokyo. An unprecedented registration of delegates caused a last minute change of the opening banquet to the Geihinkan (Imperial Guest House) in order to accommodate the large crowd.

His Imperial Highness Prince Takahito of Mikasa attended the opening ceremonies and dinner along with the U.S. Ambassador, Hon. Armin Meyer.

The Congress, sponsored by International Christian Broadcasters, is the largest such event ever held. The first Congress was held in the U.S. in 1964, the second in London in 1967. According to ICB President, Dr. Richard Wolff, "Three years ago we optimistically planned for three hundred and are delighted that delegates have come in such numbers from great distance. This is an historic and most significant occasion."

Vice President of the Far East Broadcasting Company, Maximo Atienza, made the keynote address at this evening's banquet. In his remarks Atienza called for "more than just a lingual link" between people of the world. He stated, "Our primary task is to convey the more potent language of the love of God . . . a universal medium of understanding."

Sixty-nine organizations representing a wide variety of Christian broadcasting and audio-visual world-wide are registered of the Congress which is being held at the Toshi Center in Tokyo. Both Catholic and Protestant organizations are represented and are participating in the Congress schedule.

Dr. Richard Wolff, chairman for the Third International Communications Congress, appraised the Tokyo conference at its conclusion as "an unqualified success".

"From the opening banquet, attended by His Imperial Highness Prince Takahito of Mikasa and U.S. Ambassador, the Honorable Armin Meyer, to the final challenge and strategy session, the Congress moved forward dynamically, generating excitement, stimulating thought and action."

Registrations totalled over three hundred, more than double the previous number at London in 1967. Delegates included people from twenty-three countries: Japan, Republic of China, Philippines, Korea, Hong Kong, India, Okinawa, Thailand, Guam, Finland, Lebanon, Singapore, Liberia, Great Britain, Costa Rica, Puerto Rico, Indonesia, United States, Norway, Holland, Guatemala, Malaysia, Switzerland and Monte Carlo.

More significant than the quantitative success of the Tokyo Congress, Wolff believed, was the outstanding quality of the position papers which gave rise to fruitful discussions that led to involvement. In a post Congress meeting of the Japan Congress Committee and members of the Executive Committee of International Christian Broadcasters resolution for ICB action during the next three years were agreed upon:

Develop a Christian morality as it relates to broadcasting.
The danger of manipulation, propaganda, condensation to the point of falsification, must be considered in the light of biblical ethics;
Coordinate research in broadcasting and literature, defining targets and audience profiles;
Cooperate with other Christian groups in the use of satellites;
Determine the function of mass media as they relate to the Church. Is the purpose of mass media to reinforce, to penetrate or to permeate?
Increase the number of scholarships to enable nationals to occupy more significant roles in broadcasting.

The 1973 Congress will be held in Latin America, but regional conferences and workshops also will be held.

Special consideration will be given to a proposal made by Dr. Clarence Jones that Japan be given top priority from 1971-73 for a concentrated use of mass media in cooperation with the Japanese churches.

DUTCH-CANADIANS

from coast to coast have joined forces to pay Canada a fitting tribute on the occasion of the 25th Anniversary of Holland's Liberation.

As a living memorial they are presenting the people of Canada a large Concern Organ, to be placed in the National Arts Centre in Ottawa.

Operation "Thank You Canada" strongly urges all Dutch-Canadians to participate by sending their donations to:

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THE WORLD AROUND US

Hungary - Easing the controls

Fourteen years ago Russian tanks rolled into Hungary and crushed an incipient uprising. When the Russians withdrew from the main towns, and the people had a chance to take stock of the situation, they found Janos Kadar firmly in control. He was, and remained for several years, the most hated man in Hungary. Today the Russians still have troops in Hungary but they are almost invisible; Janos Kadar is still firmly in control but now he is accepted and even appreciated by the Hungarians. Why this change in attitude? Well, it seems that Kadar is not all that pro-Russian anymore and that he has brought about a quiet revolution within his country which has not only loosened political control, but has also brought great economic benefit to the people.

Kadar still communicates very frequently with Moscow and tells the Kremlin exactly what he is planning to do next. But in view of what happened to Czechoslovakia in 1968 this seems the wisest choice. Kadar, even though he does not speak Russian (one of the few Eastern European leaders who does not), has used his considerable charm to cement warm friendships first with Khrushchev, then with Brezhnev. Because of these friendships and because he never tries to keep the Kremlin in the dark, Kadar has managed to bring many reforms to his country without having Moscow on his doorstep demanding modification. The reforms are not nearly as far reaching as those planned for Czechoslovakia — and for obvious reasons since the Russians will not stand for it. So Hungary has had to be satisfied with a half-loaf, and with the realism born in 1956, the country seems to be getting away with it.

The economy has loosened up long ago. There are now small-scale free enterprises, especially in the service industries. Individuals are allowed to run their own business and hire up to ten employees. Since Hungary does not have any mineral resources of its own to speak of, the country has to rely on Soviet exports of raw materials. For this reason Hungary must retain the centralized framework dictated by Moscow. But the New Economic Mechanism (NEM) is an attempt to ease as many of the controls as possible. Instead of the central planners having the only say, bankers, factory managers, and others directly involved in the economy are now given the controlling voice. Instead of the old 'command system' of turning out so many units of a given item in a certain time, the accent is now on quality and on products that sell well and make a profit for a factory.

The Hungarians are quite serious about making business and industry pay for itself. State subsidies for industry used to be written into the national budget, but this has now ended. Only seven expensive projects, one of them a major pipeline, will receive subsidies this year. Control on prices has been greatly reduced. Thirty percent of consumer prices and 70 percent of 'producer prices' — raw materials and wholesale prices — have been either freed or allowed to float within certain limits. More price control relaxation is planned but on longe range, slow scale in order not to send prices skyrocketing and so saddle the country with inflation. So far there has been very little inflation. Last year prices only rose two percent on the average which means that the free prices probably rose about five percent.

The assortment of goods in Budapest stores may seem meagre by comparison to the west, but they are startling when judged against the goods in some of the other communist capitals. Many of the items seem expensive — a good pair of shoes cost 420 forints, a woman's coat 1500 forints, and phonograph records 60 forints — but for the first time they are within reach of the average pocketbook. Even though the average wage is only about 3000 forints per month (about $100), many people are happy with the present situation and point with pride to the fact that they are doing better than most people in Russia or Bulgaria. Travel restrictions have eased greatly in the last few years. Each person is allowed one trip to the West every three years and about 130,000 Hungarians take advantage of this annually. According to officials, the defection rate is only one third of one percent, or about 400 people, which is not enough to worry about. On the other hand, the number of tourists from the West have increased greatly over the years. In 1960 only 57,000 people visited Hungary, but this has increased to about 500,000 now. The tourists are lured by good hotels, better food, relatively low prices, and relaxed visa rules.

The Hungarians are pleased with this progress. They have not stopped complaining because they are habitual complainers; but the nature of their complaint has changed. They now gripe that it will take them a long time to catch up with other capitals; they do not mean Prague or Warsaw, but Vienna. They feel quite free to speak their mind to Western tourists and do not mind telling them what they feel is wrong with their country. This certainly is a novelty for a Communist country where the natives are usually kept separated from the visitors. This does not mean that the secret police has gone out of business in Hungary; they have not. But it does give an indication of the reforms that have taken place.

Kadar and his government do not promote favoured industries anymore by bureaucratic command. Instead Western methods are used, such as bank interest, investment, and taxation. The government plans to relax its restrictions until, eventually, planners will do little more than plot the overall economic growth and set priorities. Newspapers are generally docile, but they are not adverse to taking potshots at erring officials, even if these officials are government ministers. Students at Eotvos University are demanding a voice in the school's administration — something that sounds very Western indeed. The students, unlike their Western counterparts, are not coming into the streets to riot. No Hungarian is ever going to forget 1956. All the people realize that their big neighbour can do with them as he sees fit, and people are careful. On the other hand, the Soviets do not want another Czechoslovakia on their hands. The world publicity of that invasion hurt them, and if at all possible they would like to avoid another incident like that. Consequently, they are quite willing to give Hungary a great deal of freedom as long as it does not look as if the same road that Czechoslovakia took will be followed.

Kadar has assured the Soviet Union that there will be no major political changes. He himself is only fifty-eight and looks to be in fine health. But he has been in power for fourteen years, and does nothing to confirm or dispel rumours about his health, or his future. The current rumour is fascinating because it says that Kadar will voluntarily retire at the Party Congress scheduled for late this year. There is no reliable evidence one way or the other, but no leader of a Communist nation has ever retired gracefully, anywhere. Yet the fact that rumour is taken seriously by many people in Budapest says a great deal about Hungary, and about Kadar.

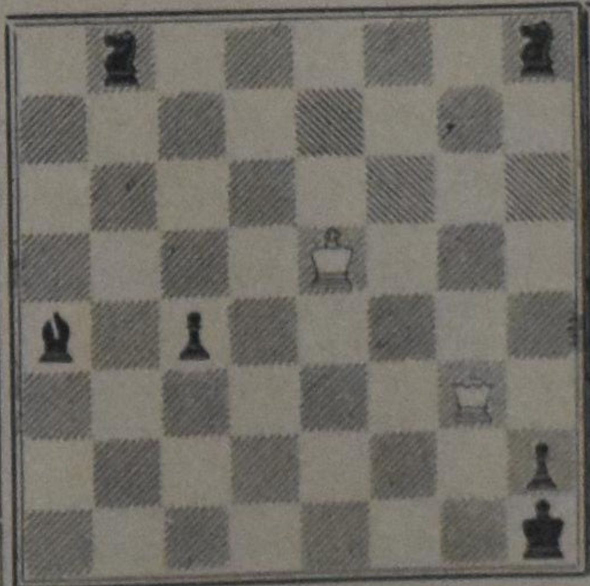
J. J. Bout.

Let's Play Chess

Editor Mr. C. HESS

SECOND SERIES OF PROBLEMS IN MAY

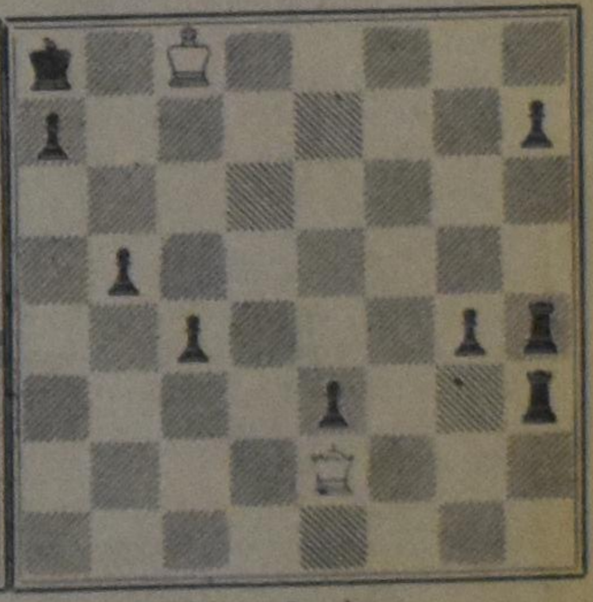
Nr. 398
Author: J. Mortensen, Norway 1959
Black: 6 pieces



White: 2 pieces

White to play and mate in three moves. 2 points

Nr. 399
Author: F. Palatz, Germany 1933
Black: 9 pieces



White: 2 pieces

White to play and mate in two moves. 2 points

NOTES

1. The problems in the second series are of a much lighter nature than those I presented in the first one. I took these because both deal with the question whether the King and Queen against many black pieces can result in excellent problems or not. The judgment is up to you.
2. Nr. 398 will be rewarded with two points because the struggle of one King against two Knights is not extremely hard, although it is tricky. Full solution, of course.
3. Palatz made an interesting 2-mover. I placed it under Nr. 399. The black Rooks and Pawns are ready to frustrate every white attack. It is your task to discover a loophole in the strong defense. Write down the keymove plus threat, if any.
4. The deadline for the May solutions is the 20th of June. Those who live outside of Ontario have time till the 25th.

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Author Unknown.

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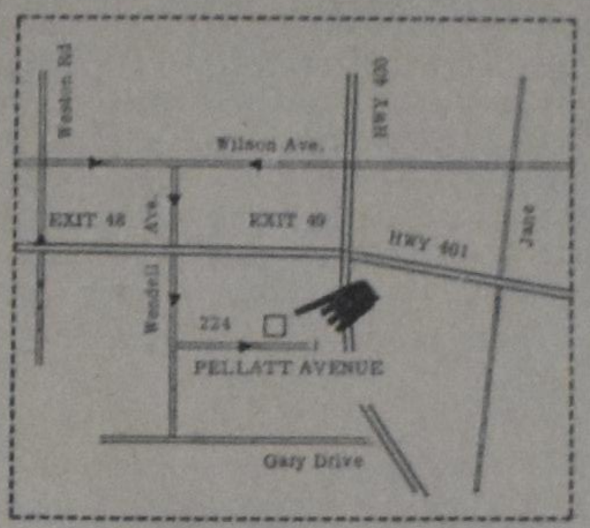

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Please contact Mr. John Top, principal, Box 527, Woodbridge, Ont.

EDMONTON CHRISTIAN HIGH SCHOOL

ONE CHEMISTRY-PHYSICS TEACHER is needed.

Write or phone collect to Mr. J. Tuininga, 14304 - 109th Ave., Edmonton 50, Alta., phone 454-9357 or 484-6814.

Haney - Pitt Meadows Christian School will be in need of a PRINCIPAL - TEACHER for next school year.

We are located in the beautiful Fraser Valley. Please send your applications to Mr. A. Dunning, 12505 - 208 St., Haney, B.C.

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Also A TEACHER is still required. for a small combined grades 3 and 4 class.

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Immanuel Christian School invites applications for JUNIOR HIGH SCHOOL STUDIES or GRADE SIX

Please contact Mr. George W. Yntema, prin., 802 - 6th Ave. North, Lethbridge, Alberta. Phone No. 403-328-4783.

The Edmonton Society for Christian Education requires A TEACHER FOR FRENCH AND SCIENCE in the Junior High area.

Please contact Mr. H. Konynenbelt, Prin., 11515 - 36 Street, Edmonton, Alberta, or call collect 474-4440 (evenings), 479-4171 (days).

Agassiz Christian School needs a TEACHING PRINCIPAL and two lower grade teachers for the 1970-71 school year. Address applications to Helen De Lange, Principal, Box 323, 7571 Morrow Road, Agassiz, British Columbia, Canada.

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needs a qualified teacher for combined first and second grade, with approx. 26 students.

Please write to William Weidenaar, Prin., Vancouver Chr. School, 5621 Killarney, Vancouver, B.C., or phone collect 604-435-3113.

The John Calvin Christian School, Guelph, invites applications for the following position: TEACHER to teach Junior grades.

Please send your applications to Mr. H. VanderWindt, Principal, 290 Water Street, Guelph, Ont.

The Emmanuel School of Oshawa, Ont. invites applications for THREE OPENINGS grades 1, 3 or 6 and 7 for the next schoolyear. NUCS pension plan and other benefits. Contact Mr. Wm. R. Rang, Principal, R.R. 1, Oshawa, Ont.

Duncan, on Beautiful Vancouver Island, is calling the attention of dedicated Christian TEACHERS to consider filling the vacancies in the primary grades. N.U.C.S. Salary Schedule. Any information in this regard will be gladly supplied by the Principal, Henry Bulthuis, Duncan Christian School, 930 Trunk Rd., Duncan, B.C.

A GRADE THREE

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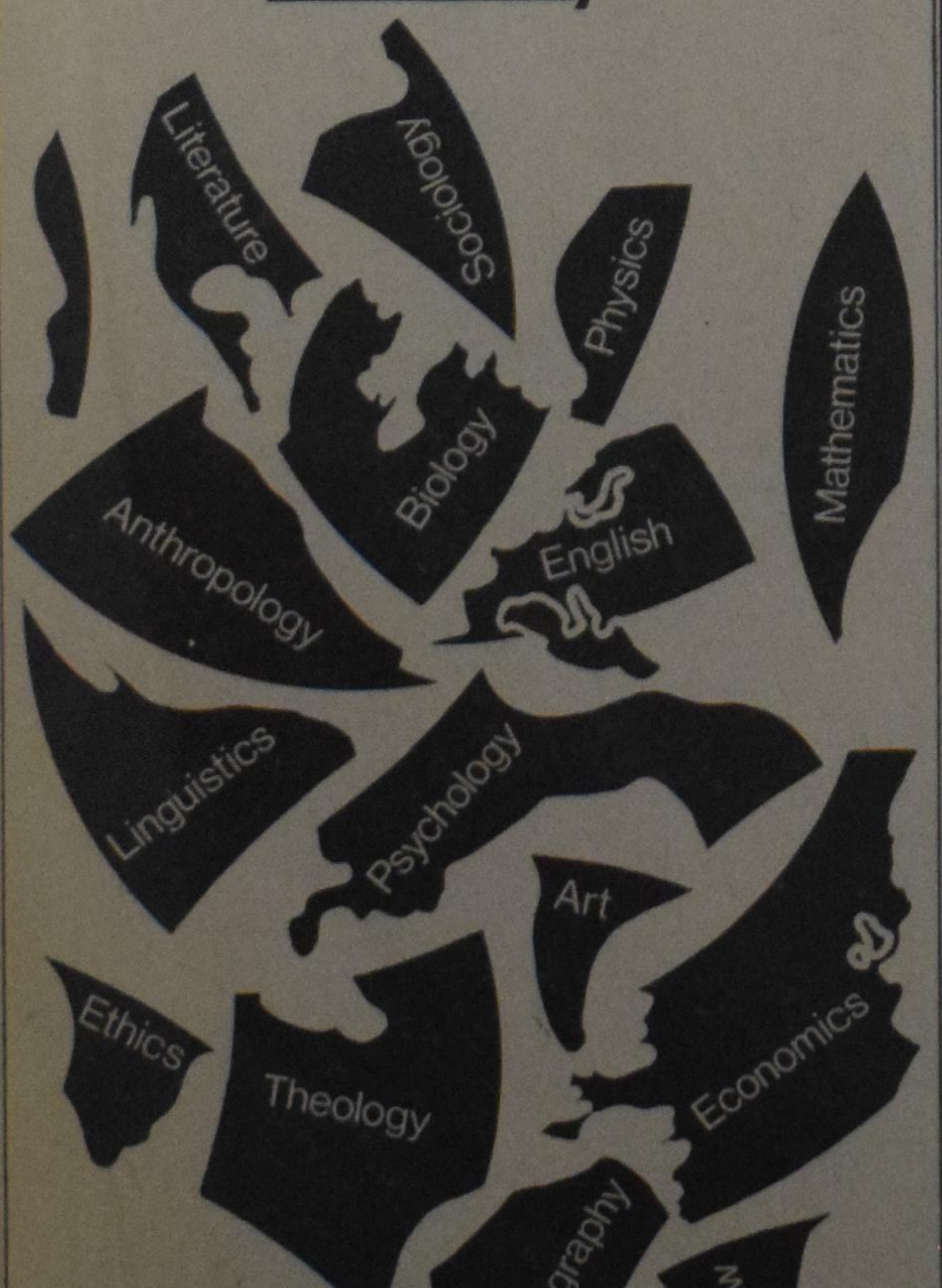
christian elementary school, 818 No. 2 Rd., Apply to Mr. g. dykstra, principal.

Is unity possible in this diversity?



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Diversity within Unity

The one essential insight that unbelievers have lost sight of is the wholeness, the oneness of God's creation. No part of the creation can be understood apart from the whole. In physics students study the physical make-up of the world; in biology the same students study the biotic make-up of the world. But the physical and the biotic are only sides or parts of a whole creation. They do not exist by themselves. Take a flower for example. A flower is much more than just so many cells which we can study under the microscope in biology class. A young man may give a bouquet of flowers to his girl. The flowers here are much more than the mere arrangement of cells. They become an expression of love. A florist sells flowers. Thus they have a certain economic value. Easter lillies and poppies have a historical significance. A flower is more than cells, even as a man is more than reason although some educators have tried to reduce man to a rational animal. A dog is not a flower but both have a peculiar biotic make-up. So does man. All living things have cells. This has led some to believe that all life has evolved from cells.

A students attends school so he can come to a fuller and richer understanding of the world and life. Since it is impossible to study all of life or the entire world at one time it is divided into many parts so that the student can come to a deeper understanding of the various parts. This is why some teach the student about the physical make-up of the world, others teach him economics and still others teach him history. But all these subjects are only parts of the whole creation and must be taught in relation to each other since they never exist apart in real life. Real life is always experienced as a whole, an entirety. Have you ever heard of someone leading an economic life? No, because life is more than just economic life, although is does have an economic side. In the case of marxism and capitalism an over-emphasis is placed on the economic side of life resulting in a distorted or twisted view of life. The marxist believes that economics holds the key to a happy life, a utopia. If the wealth in the entire world were equally distributed among all men, so the marxist says, everyone would be happy and there would be no more wars. This is giving an importance to the economic side which it doesn't have. They have lost sight of the wholeness of God's creation.

When educators lose sight of the unity of life they often begin to over-specialize. The student is no longer confronted with an education of the whole of life but only a small, isolated part. This leads to what students themselves call the education of specialized idiots.

Spring Meeting Ontario Alliance of Christian Schools

The Second Chr. Ref. Church of Weston, Toronto was once again the meeting place for the delegates to the Spring meeting of the Ontario Alliance of Christian Schools, held on May 2nd. From all over the province the delegates had come and the meeting again proved that this organization was able to maintain a lively interest, although it must be said that the matters brought before the meeting were somewhat different from those of years ago. It appears that the various school boards have come to a kind of maturity. Some societies have been operating their schools for a good number of years and have gained experience in doing so. On the other hand, it became clear in this meeting that the differences in principial viewpoints are coming more into focus, which makes the reporting of such a meeting a difficult thing. Quite a few people expressed as their opinion that there was much to report about all that was said. We are inclined to disagree. In spite of the fact that it was a long day, we doubt whether there were many tangible results.

After opening devotions by the local pastor, Rev. J. Byker, the budget to a total amount of $28,422 was presented, which the meeting approved after some discussion.

The same could not be said concerning the report of the Constitution Committee. The recommendation to change Article II (The Basis of the Alliance) was defeated, so that the Alliance will continue to operate under its old basis. The same happened with the proposal to have one annual general membership meeting, instead of two. This proposal, too, did not find the favour of the meeting.

Mr. John Olthuis, who is mainly responsible for the work of the Legal and Equality Committee, reported extensively on his efforts which, to a certain extent, are made in conjunction with supporters of Roman Catholic and Jewish schools.

The big issue of the day seemed to be the study and recommendation by the Board of the Alliance on teacher training. It was particularly on this point that the differences of opinion came to the foreground. It became clear that the Board of the Alliance could not come to an agreement with the Association for the Advancement of Christian Scholarship, with the result that during this year two summercourses for teachers have been organized, one by the Ontario Alliance and one by the A.A.C.S. Both organizations had their advocates and the discussions were very lively and sometimes sharp. It must be said to the credit of the chairman, Mr. John De Boer of Toronto, that he so ably conducted the meeting, but on the other hand it is regrettable that apparently no unity could be found. Finally a motion to improve the situation in such a way that the two summercourses be conducted under co-sponsorship of the Ontario Alliance, A.A.C.S., the National Union of Christian Schools and Calvin College, found a majority of votes. This is assuming that the other organizations are willing to cooperate in such a venture.

The other items of the agenda were dealt with in a much faster fashion, which shows how much time was spent on the summer course matter. The Board of the Alliance may face a difficult time, since the president Mr. John De Boer, the secretary, Mr. Henry Nieman, Rev. H. Van Dyken. Mr. P. Krosschell, and most likely also Mr. A. Hengstman, have retired and were not re-electable. The section have elected their new representatives in the board, so that the machinery does not have to stop. But to steer the Alliance for the service of the schools and for the furtherance of the cause of Christian education, is a difficult task, especially for those who do not have experience in this kind of work.

CANADA'S CANALS

by Frederick J. Terrence

(Canadian Scene) — Are you familiar with the operation of canals? There are several in Canada, all of them in the eastern part of the country. The major canals are on the St. Lawrence-Great Lakes route which permits all but the largest ocean freighters to sail more than 2,280 miles up the St. Lawrence River and on to Thunder Bay at the head of the Great Lakes.

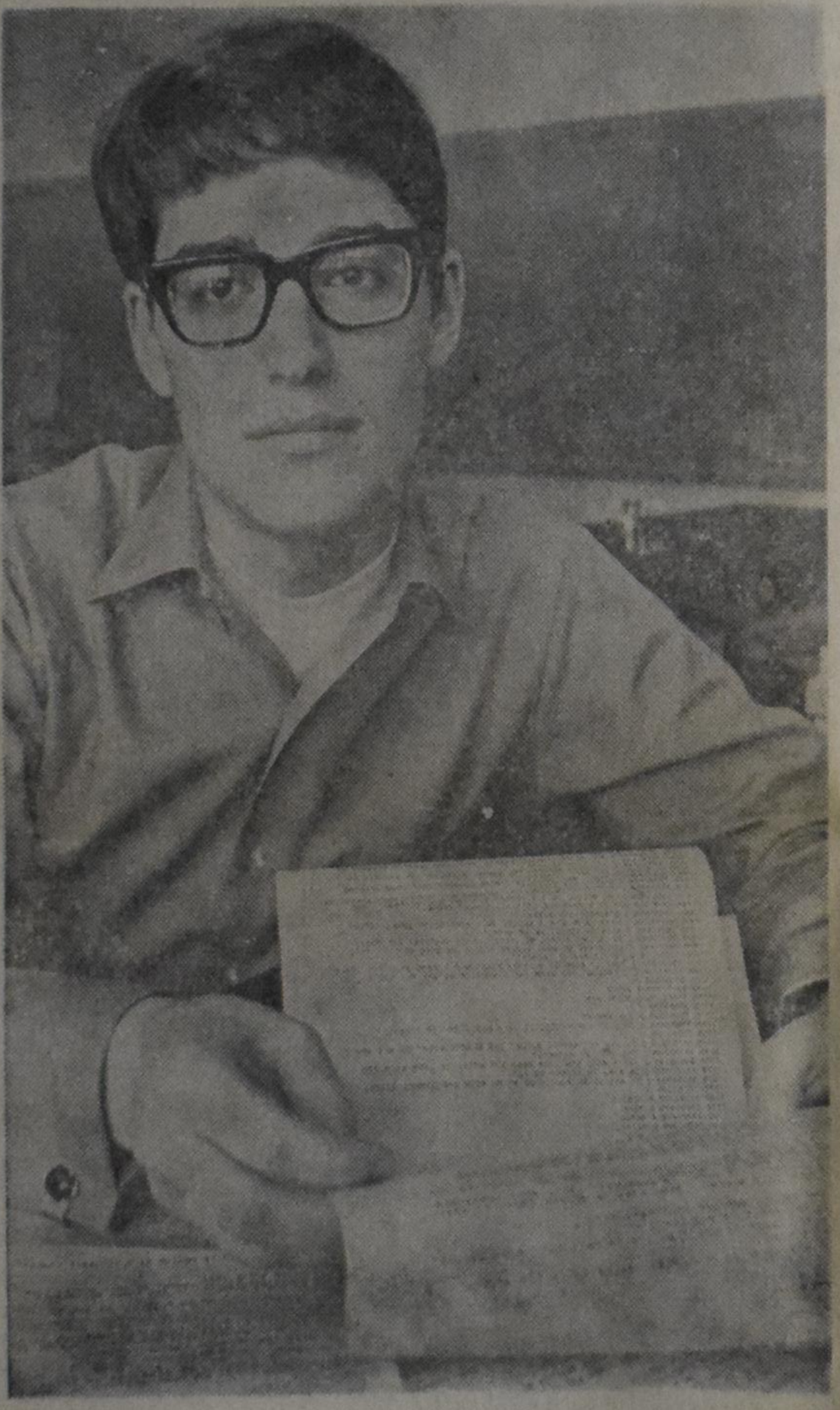
Canal workers in Canada will generally be situated in three areas. The St. Lawrence River from Montreal and toward Lake Ontario is the site of the great St. Lawrence Seaway which was opened in 1959. The seven locks of the Seaway accommodate ships up to 730-feet-long and provide navigation for vessels of 25-foot draught. The second great canal is at Welland, Ontario. It bypasses the Niagara River between Lake Erie and Lake Ontario and has eight locks. The third is at Sault Ste. Marie, Ontario, where ships are canalled between Lake Huron and Lake Superior. The total of 16 locks on these immense canal projects overcome a drop of 580 feet from the head of Lake Superior to Montreal.

More than 80 per cent of the world's salt water fleet may sail safely through this system almost to the centre of the continent. Many cities along the way have become seaports, lowering transportation costs and opening up new markets. The Great Lakes cities of the United States have benefitted tremendously from this great waterway.

Improved vessel movement techniques and traffic control methods are constantly being introduced to ensure maximum safety, and reduce average vessel round-trip transit times. In 1966, for example, a centralized traffic control system introduced on the Welland canal utilizes closed circuit television and telemetry in directing ships, and has reduced the average vessel's round trip through the canal system by almost 32 hours. Well over 49 million tons of freight are carried into the system each year. The Marine Works Branch of the Department of Transport is responsible for the operation of these canals.

Other canals in Canada include the St. Peter's Canal between the Bras d'Or Lakes and the Atlantic Ocean in Nova Scotia, the St. Ours and Chambly Canals on the Richilieu River in Quebec, the Ste. Anne and Carillon Canals on the Ottawa River, the Rideau Canal between Ottawa and Kingston on Lake Ontario, and the Trent and Murray Canals between Lake Ontario and Georgian Bay in Ontario. The commercial value of these canals is not great, but they are maintained to control water levels and for the passage of small vessels and pleasure craft. One other canal, the Canso, permits shipping to pass through the causeway connecting Cape Breton Island with the Nova Scotia mainland.

All in all, some 24,000 vessels pass through all Canadian canals annually with a freight load that totals some 112 million tons. New Canadians whose experience might fit them for canal operations will, of course, live in the vicinity of these canals. While the cold winters close off traffic, there is usually off-season work to be done in the maintenance and improvement of facilities.



COMPUTER WHIZ KID: Henri Socha, 19-year-old Toronto college student, has been chosen as one of six North American youngsters to present papers on computers to convention of the American Federation of Information Processing Systems in Atlantic City, N.J. He is looking at print-out of a physics quiz he helped program on Newton's

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There is reward for the obedient disciple, there are power and authority for the faithful disciple, there is glory of achievement for the zealous disciple; but there is the whisper of his love, the joy of his presence, and the shining of his face, for those who love Jesus for himself alone.

Susan B. Strachan.

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by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

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